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TRANSLATION
OF THE
PROGNOSTICS AND PRORRHETICS
OF
HIPPOCRATES, &c.

[Entered at Stationers-Hall.]

THE
PROGNOSTICS AND PRORRHETICS
OF
HIPPOCRATES;

TRANSLATED FROM THE ORIGINAL GREEK:

WITH
LARGE ANNOTATIONS, CRITICAL and EXPLANATORY;

TO WHICH IS PREFIXED
A SHORT ACCOUNT
OF THE
LIFE OF HIPPOCRATES:

By JOHN MOFFAT, M.D.

TRANSLATOR OF ARETÆUS.

ΤΟΝ ἰητρὸν, δοκεῖ μοι ἄριστον εἶναι, τρόνοιαν ἐπιτηδεύειν· προγινώσκων γὰρ καὶ προλέγων παρὰ τοῖσι νοσέουσι, τὰ τε παρούμενα, καὶ τὰ προγεγνηότα, καὶ τὰ μέλλοντα εἶσεσθαι, ὅσα τε παραλείψασιν οἱ ἀσθενεῖοντες ἐκδιηγούμενος, πιστεύουσιν ἂν μᾶλλον γινώσκειν τὰ τῶν νοσούντων πρήγματα, ὥστε τολμαῖν ἐπιτρέχειν τὰς ἀνθρώπους σφ.ας ἐωτὸς τῷ ἰητρῷ. HIPPOCRAT.

Facultas præsentendi ac verè prædicendi de morborum eventu in primis habenda. CELS.

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TO THE RIGHT HONORABLE

H E N R Y D U N D A S.

S I R,

YOUR descent from a Family distinguished for great Capacity through successive ages, and for its Patronage of Learning, might of itself be a sufficient apology for inscribing to You the following sheets: but when this continues to be united with eminent Abilities and Manliness of Public Conduct; qualifications which, it must be universally acknowledged, You possess; I feel an irresistible propensity to adorn this Work, however unworthy, with so illustrious a Name, and to subscribe myself, with the highest Esteem,

S I R,

Your most obedient,

Devoted, and humble Servant,

JOHN MOFFAT.

A
S H O R T A C C O U N T
O F
H I P P O C R A T E S.

HIPPOCRATES, the son of *Heraclidas* and *Phænarete*, was a native of *Cos*; and, according to *Eratoſthenes*, *Pberocydes*, *Apollodorus*, and *Arius* of *Tarfus*, who have recorded his genealogy, was the twentieth in deſcent from *Hercules*, and the nineteenth from *Æſculapius*. He ſtudied under his father *Heraclidas*; afterwards *Herodicus* was his maſter, and, according to the opinion of ſome, he was under the tuition of *Gorgias Leontinus* the orator, and *Democritus* the philoſopher.

He flourished at the time of the *Peloponnesian* war, and was born, as *Istomachus* asserts, in the first year of the eightieth olympiad; but upon the authority of *Soranus*, of *Cos*, who searched the records of the place, his birth is affirmed to have happened in the reign of *Abriadas*, on the twenty-sixth day of the month *Agrianus*; which, even to the present time, he says, the inhabitants of *Cos* religiously observe, by performing sacred rites in honour of *Hippocrates*.

After being sufficiently qualified in the medical art, and other branches of education, on the death of his parents he left his native country. *Andreas*, in his book on the history of medicine, stigmatizes him in saying that his departure was on account of his having burnt a public record in *Cnidus*; while others, with

with greater probability, affirm that he left his country to see the manners and customs of different people, and increase his knowledge by experience. *Soranus*, however, relates that he was admonished in a dream to quit his native land, and remove to *Theffaly*.

Throughout *Greece*, he was so much admired in the exercise of his art, that being publicly sent for by *Perdicas*, king of the *Macedonians*, who, it was imagined, laboured under a phthifical complaint, he came, accompanied with *Euryphontes*, who was his senior, and pronounced the disorder to be a disease of the mind. Nor in this was he mistaken; for *Perdicas*, after his father *Alexander's* death, became passionately enamoured with his father's concubine, *Phila*; who, when the matter was communicated to her by *Hippocrates*, so accommodated

commodated her behaviour towards the king, that his health was in a short time completely restored.

He was likewise invited by the *Abderitians*, in order to cure *Democritus* of madness, and free their city from the ravages of the plague. Besides, when this disorder raged in *Illyria*, *Pæonia*, and other barbarous countries, he was solicited by the principal persons of each to pay them a visit; but, being informed by the messengers from what quarter the winds in these regions generally blew, he dismissed them without complying with their request; reasoning within himself, that the disease might reach *Attica*, and foreseeing the consequence, he was actuated with a concern for superintending the safety of the cities and inhabitants of this territory.

His affection for the Greeks was so great, that, when the glory of his name reached as far as *Persia*, and *Artaxerxes* entreated to see him, by means of *Hiftanides*, viceroy of the *bellefpont*, who was empowered to offer him large presents, he, from a contempt of money, and the love which he bore to his country, declined accepting the flattering offers of the *Persian* monarch, as is evident from a letter on that subject.

At a time when his country was in danger from the *Atbenians*, he proved its deliverer, by calling in the timely aid of the *Theffalians*; and, on this account, the most splendid honours were conferred upon him, not only by his countrymen the *Coans*, but likewise the *Theffalians*, *Argives*, and others. He was publicly initiated in the sacred *Eleufinian* rites,

after a manner with which none but *Hercules* had ever been honoured before that time, and enrolled as a citizen. A public entertainment, likewise, in the *Prytaneum* was instituted in honour of him and his posterity.

With a candour and liberality highly praiseworthy, after administering the usual oath, he at all times assisted with his instructions those who applied themselves to the study of the medical art.

When he had finished a life devoted to the general good of mankind, his death happened at *Larissa*, much about the same time that *Democritus* is said to have died. Though reports vary in respect of his age, as by some he is said to have reached the eighty-fifth, by others the ninetieth, by a third party his hundred

dred and fourth, and by another still his hundred and ninth year, yet it is evident he lived to an advanced period. He was buried between *Gyrton* and *Larissa*, where his monument was shewn for some centuries after the Christian epoch. It was remarkable for being the receptacle of a bee hive during a length of time; and it is reported that nurses repaired to the tomb, in order to use the honey as a sovereign remedy against spreading ulcers infesting the mouths of young children.

In many of his effigies he is represented with a covering upon his head, resembling that with which *Ulysses* was usually represented, and, among the ancients, was held as an emblem of honourable descent. In others it had the appearance of a mantle, and he is said to have worn it on account of his head being
tender,

tender, or to conceal his baldness. Some say that he used this covering with a view of defending that part, which he considered as the principal seat of life. But as these opinions are entirely conjectural, others of a like nature on this subject, because they appear less consonant to reason, are purposely omitted.

His personal qualities were many; in moral deportment he excelled; and was particularly remarkable for disinterestedness and his attention to the *Greeks*. From his constant assiduity during the prevalence of pestilential diseases in various parts, he acquired the universal esteem and affection not only of his own countrymen, but of the *Greeks* of every denomination, by whom, as well as by some foreign nations, monuments were erected to his memory in different quarters.

He

He left two sons, *Theffalus* and *Draco*; but a very great number of disciples, who held him in the highest veneration.

Concerning his writings much has been said, nor is it easy, from many circumstances, to ascertain precisely the authenticity of some of those ascribed to his name. It has been argued that the style and manner of writing, in some parts, is so widely different from that of others, of which he certainly was the author, as to afford strong suspicion of their not being executed by the same masterly hand: nor is it probable that such inequality could ever be a characteristic of *Hippocrates*.

P R E F A C E.

THE favourable reception with which my former translation, consisting of eight books, on the causes, symptoms, and cure, of acute and chronic diseases, was honoured by the learned of the faculty, suggested the idea of prosecuting yet farther the monuments of *Grecian* knowledge, in the science of medicine. I therefore undertook the present work, which is not only more difficult of execution than the former, but more useful and important.

The capacity of predicting the termination and result of diseases, is justly con-

sidered as the most distinguishing criterion of extraordinary skill ; and has, on this account, been cultivated with peculiar attention from the earliest ages of physic. The curative part of medicine is necessarily circumscribed by the imperfection of human knowledge, and is often influenced by circumstances, over which the utmost ability of the physician can exercise no absolute control ; but in foretelling, with a great degree of certainty, the event of diseases, he compensates the narrow limits of his power by the perspicacity of his judgment. Such is the esteem and confidence naturally attached to the physician, who is eminently distinguished by this talent, that his sagacity may triumph, and his fame be augmented, even by the death of his patient.

From these considerations, I thought I
should

should perform an acceptable service, by recurring to the great fountain of medical prophecy, and translating into our own language the admired *Pregnostica*, and the first of these books, generally termed the *Prorrhetica* of *Hippocrates*, for this one alone can be justly ascribed to the venerable Father of Physic. Such a work, however, it was obvious, could not be executed in a manner suitable to its importance, except upon a large scale. Some parts would require elucidation, others to be ascertained with accuracy, and many it would be proper to collate with parallel passages, both of *Hippocrates's* own writings and those of other celebrated Ancients. How far I have succeeded in this arduous design, it would be improper for me to determine. But I have the satisfaction to acknowledge, that it has not been submitted

to the public without the approbation and patronage of some of the most distinguished medical characters of the age. I have only to add, that in the execution of the work, the best editions of the various authors have been adopted.



- Pages 14, 18, 24, lines 2, 14, 12, *for* *fætor* *read* *foetor*.
 27, line 1, *for* *fæces* *read* *fæces*.
 7, line 12, *for* *fæculent* *read* *fæculent*.
 43, note ^h, *for* *nequæ* *read* *neque*.
 46, note ⁿ, *for* *ὑπερτοπιᾶζουσι* *read* *ὑποτοπιᾶζουσι*.
 82, line 4, *for* *ἕρα* *read* *ἕρα*.
 162, line 5, *dele* the comma after *colloco*.
 200, line 15, *for* *hydrophicis* *read* *hydropicis*.

P A R T I.

P R O ' G N O S T I C S.

IN my opinion it is highly necessary that a physician should bestow the utmost pains in attaining a foreknowledge^a of events, for when, with the sick, he perceives beforehand, and evinces a clear conception of the past, present, and future, discovering at the same time the neglects which they have committed, a higher degree of credit will be paid to his knowledge of their situation : so that mankind will, with greater confidence, commit themselves to his care. The cure will be better performed from a foreknowledge

^a *πρόνοια* in the original, which I have rendered foreknowledge, is best understood by the French word *présentiment*, and may be properly explained by the Latin word *providentia*,

knowledge of what is to happen ; but it is not possible that all the sick should be restored to a state of health, as the power of effecting this would indeed far surpass any anticipation of consequences. Since therefore mankind die, some from the force of disease before the physician is called, others immediately upon his entrance ; part dragging out life for the space of one day, and others somewhat longer, perish before he can combat the disease by his skill, it is necessary not only to know the nature of such affections, how far they exceed the natural strength of the body, but likewise to ascertain whether the diseases are attended with any thing supernatural. Hence he will, justly, be held up to admiration and acquire the name of a skilful physician ; for he will far better preserve those who have the good fortune to escape, by previously, for a considerable time,

derived from *providus* ; which last Horace uses in a sense analogous to that of our text in the following words, “ *formica futuri provida.*” It implies here, *omnem præsentendi, prænoscenti, ac prædicendi facultatem.*

directing

directing his skill to each particular circumstance; and by thus foreseeing and predicting the fate of those that will die, as well as those that recover, he will be placed far beyond the reach of blame. In acute diseases it is proper thus narrowly to survey the face of the sick person; whether or not it resembles that of health, but above all, if it has its natural appearance, which gives rise to the most favourable opinion, as the contrary portends the greatest danger; such as a sharp nose, hollow eyes, the temples collapsed, the ears cold and contracted, the lobes inverted, the skin about the forehead hard, tense, and dry, with the whole face of a palish green, black, livid, or leaden hue^b. Should the countenance, therefore, be such in the beginning of the disease, and you cannot from other symptoms conjecture the cause, it is necessary

^b The above short but elegant description constitutes the *Facies Hippocratica*, or *Hippocratic face*, so well known in the schools of physic to this day; which appellation it obtained from its author *Hippocrates*: some call it the *cadaverous face*. If it appears within three days after the onset of an acute disease it indicates death.

to ask whether or not the patient is of a wakeful disposition, if he labours under a violent flux of the belly, or want of food. Should he confess any of these, the case is less to be dreaded: an opportunity, however, is afforded, both in the day and night time, of judging whether such an appearance is owing to any of these causes. But if he say that none of these actually exists, and is not restored within a reasonable time, it may be concluded that death is at no great distance. Should the face, however, put on this appearance after the disease has existed for the space of three or four days, the same questions ought to be put which I suggested above, and other symptoms taken into consideration, which respect the whole countenance, the body, and eyes: for if they shun the light, or shed tears involuntarily, are inverted, or one is less than the other, the white of them becoming red, the *palpebræ* *

* Galen and some other commentators omit the original word signifying *palpebræ*, and apply livid to the veins; I see no reason however for such an omission, as it is not improbable the *palpebræ* may put on such an appearance.

livid.

livid, the veins black, or the sordes peculiar to fore eyes, is discovered about their edges⁴; if they are perpetually rolling, tumid, very hollow, of a nasty, dry, dull appearance; or should the colour of the whole face be changed, all such are to be considered as bad symptoms, and forerunners of death. Moreover it is necessary to inspect the appearance of the eyes under the *palpebræ*⁵, in the time of sleep; for should any of the white appear, the *palpebræ* not being shut, and it does not proceed either from a flux of the belly, or some purging medicine, or if the patient has not

⁴ The word ὄψις, in the original rendered edge or edges, admits of different significations, it signifies *vision*, or the very action of seeing; it likewise may be rendered *aspect* or *appearance*, as above, in the same sentence; but here it is properly explained by *acies*, the edge of the eye.

⁵ ὑποφάεις, the original word, which I have rendered the *appearance under the palpebræ*, properly signifies *subapparentia*, or *rei quæ sub aliâ cernitur conditio, cum aliquid leviter apparet*. Aretæus hits exactly on the same idea and the same words, when treating of epilepsy in the fifth chapter of his first book, on the causes and symptoms of acute diseases, which he expresses in the following elegant manner: "ὅν ἐνύμβαλλνσι τὰ βλεφαρα ὡς τὰ λευκὰ ὀφθαίει ἐξ ὑποφάειος."

been accustomed to sleep in such a manner; this is accounted a very unfavourable and deadly symptom. But if the *palpebræ* are drawn aside or full of wrinkles, of a pale, livid colour, or even the lip, or nose has some other concomitant symptom, it is pretty certain that death is at no great distance. Should the lips be relaxed and hang down, becoming cold and of a whitish appearance, this likewise indicates death. The posture most favourable for the sick person to be found in by the physician, is that of reclining upon the right or left side, with his hands, neck, and legs, somewhat bent, and the whole body in an easy position; for thus it is that persons in health generally recline; that, therefore, is the best which resembles the situation of those in a sound state. To lie on the back with the hands, neck, and legs extended, is a less favourable position: but should the patient lie on his face, and slide downwards from the bed, this is still more to be dreaded; if, in this situation, he should

should likewise be found with his feet naked, possessing no great degree of warmth, his hands, neck, and legs disorderly placed, and stript too of the clothes, this is a bad symptom, especially as it indicates a state of anxiety and restlessness¹. It is likewise a death-like symptom to sleep perpetually, with the mouth wide open, and when the person lies on his back with his legs strongly twisted and folded together. But when one lies on the belly who is not accustomed to sleep so in a state of health, this indicates a degree of delirium, or pain of the circumjacent parts.

¹ The original word ἀλυσμός, rendered *anxiety and restlessness*, is, by Erotianus, interpreted *anxietas* & *angor*; which, although Fœsius allows not to be improperly expressed, yet adds, that the more proper signification here is, *corporis incontinens jaectatio* & *inquietudo*. I have added both, not only as one is frequently a concomitant of the other, but as the word ἀλυσμός, from which it is derived, signifies both *inquietus sum*, & *animo sollicito, anxio sum*: this is supported by the authority of Galen, who elegantly explains the word in the text by ἀπὸ πόνου καὶ ῥιπτασμός, id est, *anxietas et corporis jaectatio*.

In all acute diseases it is a bad symptom if the patient wishes to sit up, especially when the disease is in full vigour; but, in persons labouring under an inflammation of the lungs, it is bad in the extreme. Gnashing of the teeth in fevers, when it has not been customary from an early period of life, indicates a degree of *mania* and death; but, in either case, dangerous consequences are to be dreaded: moreover, should this be observed in a person under a *delirium*, destruction is already nigh at hand. One ought likewise to learn whether an ulcer has existed previously, or not, to the disease; for, if the patient is likely to die, it will, before death, become of a livid, or pale dry appearance. Concerning the motion of the hands, the following is my opinion — that it is a destructive and deadly sign in those who, when seized with acute diseases, inflammations of the lungs, phrenitis, or excessive pains of the head, have their hands extended, collecting floating appearances, plucking the clothes, &c. When the breathing

breathing is very frequent, pain and inflammation in the parts above the diaphragm are indicated; but deep inspiration, at long intervals, is a proof of *delirium* existing; whereas, if the expiration from the mouth and nostrils is cold, it may be pronounced to be a very deadly symptom. Again, it may be naturally imagined that breathing easily is of the first importance to the safety of the patient, in all acute diseases attended with fever, and in those that have a crisis within forty days. In all acute distempers, those sweats are the best which happen on critical days, and entirely put an end to the fever: such likewise as are diffused over the whole body, the patient, at the same time, bearing the disease easily, are attended with very beneficial consequences; but when no such effects take place, they are of little or no service. Cold sweats are the most dangerous, and those which break out about the head, face, and neck; because, when attended with an acute fever, they forebode death;

death ; but if the fever be more mild, a continuance of the disease ; such likewise as break out over the whole body in the same manner as about the head, may be referred to this class. Those again, which appear only about the neck in small drops resembling millet-seed, are of a pernicious kind ; on the contrary, should they flow in larger drops, attended with a vapour, this is a very favourable symptom. On the whole, the following conclusion may be drawn relative to sweats—that some of them happen from a dissolution and wasting of the body ; others from an intenseness^s of inflammation.

In respect of the *præcordia*, the parts comprehended under this term are in the best

^s The original word *ευρυπρία* signifies *strength* or *firmness* ; it is derived from *τύπος*, which, among medical writers, implies the *tone* or *force* peculiar to certain parts ; the signification here is considerably increased by the preposition, in as much as it signifies a continued progression of inflammation ; and, therefore, is properly rendered *intenseness*.

situation

situation when free from pain, soft to the touch, and equal both on the right and left sides; but, in case of inflammation, pain, tenderness, or an unequal affection of the right and left sides, the case requires the greatest attention; moreover, a pulsation in the *præcordia* indicates great perturbation, or *delirium*. In all such cases it is necessary to inspect narrowly the eyes of the patients; for, should their motion be frequent, a *mania* may be expected to succeed: but a hard swelling in the *præcordia*, attended with pain, is most fatal when it occupies the whole extent; should it be confined to one side, the left is the least dangerous. Such swellings, however, even from the beginning, indicate that death will in a short time be the consequence; but, should they exceed the twentieth day, and neither the fever nor swelling subside, suppuration takes place: in such cases an eruption of blood happening from the nostrils, during the first period, is often of the greatest service.

In

In this state, it is necessary to ask, if they are troubled with headach, or their eyesight be blunted; for, in either case, the tendency of the disease is to the head: this flux of blood, however, is more readily to be expected in persons who have not reached thirty-five years of age.

On the other hand, tumours that are soft, free from pain, and yield on pressure with the finger, are longer of coming to a crisis, and less to be dreaded than the former. If neither the fever nor swelling subside within sixty days, it is a plain indication that, in both cases, suppuration will ensue. In general, such tumours as are painful, hard, and large, forebode fatal consequences in a short time: whilst those that are soft, free from pain, and yield to pressure, are of longer duration. Tumours of the belly are more obstinate than those of the *præcordia*, and suppuration less frequently
takes

takes place below the *umbilicus*^h; but an eruption of blood is chiefly to be expected from the parts above. It is highly necessary, however, to promote suppuration of all the long continued tumours in these parts; and respecting those that happen, it may be observed, that such as are turned outwards are the best, when they are small, inclining outwardly as much as possible, and tending to a point. Those again that are large, broad, and very little pointed, are of the worst kind: but when an imposthume is produced internally, those suppurations are the best which are confined to their original seat, are without pain, and when all the external region appears of the same uniform colourⁱ.

That

^h Celsus, in confirmation of this very doctrine, has the following no less remarkable than elegant expression, in lib. 2, cap. 7. "Cumque omnis tumor longus ad suppurationem spectet, magis eò tendit is, qui in præcordiis, quam is qui infra est."

ⁱ Hippocrates has the same idea in the *Coac. Præn.* which is expressed in the following words: *μήτε ἔξω, μήτε πύσω, μήτε χρέματι διαδύων ἔξω τοῦ.* Celsus likewise appears to have adopted

That pus is the best which is of a white colour, equal, light, and emits as little fætor as possible : the contrary species is the worst.

All dropsies proceeding from acute diseases have a bad tendency ; for, besides the very great pain and dangerous concomitant symptoms, they do not alleviate the fever. The greatest part of these originates in the lumber region, and others in the liver. In those first mentioned, the feet of the patients swell, and long continued fluxes ensue, which neither free from the pains of the loins, nor render the belly more soft ; but in those proceeding from the liver, the patients are troubled with cough, and a perpetual desire ^k of coughing,

nor

adopted the same opinion, when speaking of suppurations, in the eighth chapter of his second book. The passage is as follows : Et ex his (nempe suppurationibus) quæ intus procedunt, hæ leviores, quæ contra se cutem non afficiunt, eamque sine dolore esse, et ejusdem coloris, cujus reliquæ partes sunt, sinunt. Rursusque, ex suppurationibus hæ pessimæ sunt, quæ intus tendunt, sic ut exteriorem quoque cutem decolorent.

^k The original word *θυμὸς* rendered *a perpetual desire of coughing*, Galen explains by *propensio* or *promptitudo tussendi* : Celsus calls it *voluntas*

nor do they bring up any thing worth notice. Their feet likewise swell; and what is evacuated is hard, and voided with difficulty: moreover, swellings take place about their belly, some on the right, and others on the left side, alternately rising and disappearing¹: when the head, hands, and feet are cold, the belly and sides having a sensation of heat, this is a bad symptom: on the contrary, if the body be soft, and a warmth equally diffused over the whole, it is the most favourable indication. Besides,

voluntas or *cupiditas*. Fœsius rather adopts the opinion of the latter; and I cannot help thinking that *θυμὸς* implies a degree of desire in the patient to cough, thereby wishing to get rid of something troublesome; whereas a propensity to cough may take place where there is no desire.

¹ *ἰσταννὰ τε, καὶ κατακυνόμενα*, which I have explained *alternately rising and disappearing*, although they are applicable to tumours of the belly, which sink on pressure, and are again immediately elevated; yet Fœsius is rather of opinion with Galen, that they refer to the original formation of the tumours that immediately rise up and as quickly vanish, alternately succeeding one another: and adds further, that Celsus in cap. 8, lib. 2, very appositely explains such in the following words; “Tumor in pedibus est, idemque modò dextra, modò sinistra parte ventris invicem oritur atque finitur. Rursus quibusdam etiam in hoc morbo tumores oriuntur, deinde desinunt, deinde rursus assurgunt.”

the

the patient should easily bear to be turned, and when he elevates himself, ought to feel light and easy; but if he seems to feel any heaviness, not only in the rest of the body, but in the hands and feet, this is attended with considerable danger. If, besides, the nails and fingers become livid, death is immediately to be expected; but if the fingers and feet become entirely black, less danger is to be apprehended than from a livid colour. Other symptoms are likewise to be taken into consideration; for, should the patient appear to bear the disease easily, and, besides those already mentioned, some other salutary symptom be present, there is hope that the disease will terminate by an abscess; so that the patient may survive, and the sphacelated parts fall off: but when the testicles and pudenda are drawn up, the case is accompanied with violent pains, and great danger.

In regard to sleep, it is proper the patient should wake in the day, and sleep in the night.

night-time, as nature dictates; but should this natural course be changed, *bad* consequences are to be dreaded: he will receive, however, very little hurt, if, from an early time in the morning, he enjoys sleep a third part of the day. Sleep, after this period, is not attended with the same salutary effects; but, should it be enjoyed neither by night nor day, it is particularly injurious; for watchfulness arises from the pain and uneasiness felt, or it is a sure indication that *delirium* will supervene.

In respect of excrement, that is the best which is soft and of a proper consistence, and comes away at the time when it is usually dejected in health. The quantity too should be in proportion to that of the food; for, this being the case, it is a proof that the belly is in a healthy state. Should the stool be soft, it is preferable, provided it does not

pass off with noise^m, and is not voided frequently at short intervals, because the patient is fatigued from the frequency of evacuation, and watchfulness is thereby induced. But if the discharge is often repeated, and in great quantity, there is danger of a *deliquium animi*. It is proper it should be evacuated twice or thrice in the day, and once in the night-time, according to the quantity of food, but more copiously in the morning, as is customary. The stool likewise ought to be thicker as the disease advances to a crisis, of a colour somewhat yellow, and attended with no great faetor. It is salutary likewise when round worms pass through with the excrement, as the disease approaches to a crisis; and, through the whole of the distemper, the belly should feel soft, and not

^m μήτε τρυΐν, is explained by Erotianus τὸ μετα ἀήμε. ψόφου διαχωρεῖν, id est, obscuro sonitu pervadere. By some the verb is written στυΐν, as being more indicative of the sense from the sound; which latter Galen adopts in his Commentary.

more than naturally tumid. But if what is dejected is very watery, or of a white, palish green, high red colour, or frothy, all these are bad symptoms. Moreover, should the evacuation be small, glutinous, white, of a somewhat pale colour with a mixture of green, and smooth, it is an unfavourable appearance; but whatever is black, fatty, livid, or foetid, is still more dangerous. The evacuations, however, that are variegated, are of longer duration than those already mentioned, and no less destructive. To this class belong such as resemble fragments, and have an appearance of leeks, with those of a bilious and black colour, all which sometimes come away intermixed one with another, at other times by themselves.

Wind, when it passes downwards without sound, or a cracking noise, is most salutary; but it is still better attended with noise than if retained, and it should ascend in the in-

testine. Should it pass off in the manner described, it indicates that the patient either labours under some pain or *delirium*, unless he emits it voluntarily. A grumbling noise engendered in the *præcordia* dispels pains and tumours of those parts, if recent and not attended with inflammation; especially when it passes downwards along with the excrement, urine, and flatulency. It is beneficial, likewise, when descending to the inferior intestines, the *flatus* is discharged by itself.

In respect of what concerns the urine, that is best in which the sediment is white, smooth, and equal, during the whole time until the crisis, because it both indicates safety and that the disease will be of short duration. But should the urine sometimes be perfectly clear, at other times deposit a white, smooth, sediment, the disease will be of longer continuance, and attended with
greater

greater danger. If, on the other hand, the urine is somewhat red, with a smooth sediment of the same colour, this discharge is of much longer duration than the former, but highly salutary. That sediment in urine which resembles parts of barley roughly broken, is bad, but that of a scaly appearance is still worse; the white and thin kind is very bad; but the *furfuraceous* is a degree worse than these. White clouds suspended in the urine are salutary; whereas black indicate something unfavourable. As long as the urine is of a reddish, yellow colour^a, and thin, it indicates that the disease is in a crude state; and should it continue of this appearance for a length of time^b, there is danger lest the strength of the

^a *πυρρὸς*, which is here translated of a reddish yellow colour, Fœsius says that it may not improperly be rendered by the Latin word *rufus*; and in this he is supported by the authority of Celsus, in cap. 3. lib. 2.

^b The adjective *πυρρὸς*, signifying for a length of time, Fœsius applies to *ἔσπερ*, though he says the reading adopted by

the patient shall not hold out until the urine is concocted^p. That urine which is fœtid, watery, black, and thick, is more deadly. Moreover, among men and women the black kind, but among children the watery, is attended with the worst consequences. In those persons who make thin, crude urine for a long time, if there be other symptoms which indicate that they will survive, an abscess may be expected in the parts below the diaphragm^q. Fatty substances, resembling

Galen is more plain, who applies it to *ρόσημα*, and the adjective *τοιούτων τοῦ ὕδατος*; but it is a matter of little consequence, because, if the urine continues such, it is an indication of the continuance of the disease.

^p ἕως δὲ πεπαισθῇ τὸ ὕδωρ, *until the urine is concocted*; Fœsius says that, in this, as well as in the passage above, he has followed the common copies; but that sometimes *πεπαισθῇ ἢ ἰσως* is to be met with; and this reading, he adds, Copus has followed, who, he says, is a most diligent and accurate interpreter of the Prognostics.

^q Celsus, in cap. 7. lib. 2. expresses the same sentiment in the following terms: “*Interdum-quoque urina tenuis et cruda sic diu fertur, ut alia salutaria signa sint, ex eoque casu plerumque infra septum transversum, (quod διαφράγμα Græci vocant) sit abscessus.*”

spiders

spiders webs, floating on the surface^t, are to be condemned, because they are indications of a consumption. It is highly necessary, likewise, to consider that urine in which cloudy appearances are seen, whether they rise or fall, and what colours they exhibit; such as sink, with the colours already mentioned, are of good omen; whilst those carried upwards are attended with danger and bad effects. The greatest care, however, ought to be taken against any deception arising from a disease of the bladder, which may occasion the urine to be such; for, in this case, it is not an indication of the whole body, but only of the bladder itself being affected.

Vomiting is of the greatest utility, especially that which has bile and phlegm mixed

^t Instead of ἀνω ἐπιπταμένας, interpreted *floating on the surface*, in some of the best editions we meet with ἐπιπταμένας which reading Galen follows in his commentary on the 3 lib. of the epidemics; and doubtless the verb compounded with ἐπι is more expressive than with ἀνω.

together, and is not very thick, nor in great quantity. That, on the other hand, which is pure and unmixed, is unfalutary; but if what is vomited resembles leeks, or is of a livid, black colour, any of these appearances is to be accounted bad. Should the patient, however, vomit matter of all these colours, this is a very dangerous symptom. The livid kind, when attended with a heavy, disagreeable smell, indicates the quick approach of death. In every kind of vomiting, accompanied with fætor, and a degree of putrescency, bad consequences are to be dreaded:

In all pains of the lungs and sides, it is proper that the *sputum* should be quickly and easily brought up, and that it appear

* What I have rendered *especially*, is, in the original, expressed by the words *ὡς μάλιστα*; sometimes *ὡς* is omitted, and the latter only used. Celsus, in expressing this idea, in cap. 3, lib. 2, has the following words: "Si quis autem incidit vomitus, mixtus esse ex bile et pituita debet."

deeply

deeply tinged with a mixture of yellow ; for if, long after the beginning of the pain, there should any thing be brought away of a yellow, or a reddish yellow colour †, or what excites a great degree of cough, and is not thoroughly mixed together", this indicates something bad. Any thing, likewise, of a yellow appearance, which is pure without mixture, forebodes dangerous consequences. That which is of a white colour, viscid and round, is attended with no salutary effects. Besides, the *sputum* of a high green colour, which appears frothy, is bad : but should it both be without mixture, and of a black appearance, this is more to be dreaded than all the former. It is likewise a bad symptom, if nothing is expectorated, nor the lungs can force any thing upwards, but, from the great quantity of

† The word *πυρρὸς*, which is rendered as above, has been explained in note †, to which the reader is referred.

" *ισχυρῶς*, which literally signifies *strongly, deeply, powerfully, very much, &c.* when joined to *ἐυμειγμένον*, may be rendered *thoroughly mixed*.

matter

matter remaining, the throat becomes hot and is fretted. The indication is unfavourable also when stuffing of the head and sneezing precede or supervene in all diseases of the lungs; while in other very deadly diseases sneezing is attended with advantage.

In inflammations of the lungs, should the *sputum* be mixed with no great quantity of blood, and of a yellow appearance, in the beginning of the disease, it is salutary, and of the most beneficial consequence: but if this happens on the seventh day, or somewhat later, it is less advantageous. All kinds of *sputum*, which do not alleviate pain, but especially that which is black, as has already been described, are bad. On the contrary, of all that are expectorated the preference is to be given to those that allay pain.

When the pains of the parts affected do not cease either by expectoration of the matter,

ter, the voiding of the fæces, venesection, purging medicines, or the regimen of diet, then it may be concluded that suppuration will take place.

With respect to suppurations, those are highly destructive in which the *sputum* is either purely bilious, purulent, or partly both; especially if, from *sputum* of this kind, the suppuration begins to advance on the seventh day of the disease. In this case it is to be dreaded that the patient will die on the fourteenth day, unless some happy change intervenes.

The following may be reckoned among the favourable symptoms: to bear the disease

* Celsus expresses the same sentiment more explicitly in the following passage: "Sputum etiam biliosum et purulentum, sive separatim ista, sive mixta proveniant, interitus periculum ostendunt. At si intra septimum diem tale esse cœpit, proximum est, ut is circa quartum decimum diem decedat, nisi alia signa meliora pejorave accesserint: quæ quo leviora graviorave subsecuta sunt, eò vel seviorem mortem, vel maturiorem denunciant." Cap. 6, lib. 2.

well;

well; to breathe easily; to be free from pain; to reject the *sputum* without difficulty; that the body should feel of a temperate and equal warmth; to be without thirst; that the urine, excrement, sleep, and sweat, should be such as have already been described. All these are reckoned favourable indications; and when they take place the patient will not die. But should only some of these happen, he will not protract life beyond the fourteenth day.

The contrary state is, when the patient bears the disease badly, and the breathing is deep and frequent, without cessation of pain; when the *sputum* is with difficulty brought up, the thirst great, and the heat is unequal over the body, but vehement about the belly and ribs; when there is likewise a coldness of the forehead, hands, and feet, with a corresponding condition of the urine, excrement, sleep, and sweat; all these are deemed

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highly

highly unfavourable. For should any of them be joined to a bad kind of *sputum*, the patient will die before the fourteenth day; probably either on the ninth or tenth. Thus, therefore, it is necessary to form a judgment when the *sputum* is in the highest degree deadly, and the patient cannot reach the fourteenth day.

From all the circumstances abovementioned, relative to good and bad symptoms, we may be enabled to ascertain, upon rational principles, what will be the issue of the disease.

In other suppurations, a rupture of the abscess takes place, for the most part, either on the twentieth day, or the thirtieth, and sometimes on the fortieth; others again are protracted even to the sixtieth day. The beginning of the suppuration may be reasonably computed from the day on which the patient was first seized with febrile symptoms,

or

or with a *rigor*, and began to feel a weight in that place where he formerly had a pain. These circumstances generally take place about the beginning of suppurations; computing therefore from their commencement, a rupture may be expected about the periods abovementioned. 3, 6 34

If suppuration should exist in one side only, it is proper to advert to the following circumstances, and learn whether or not there is any pain in the other side; if one is warmer than the other; and when the patient reclines upon that side which is found, it is necessary to ask if he feels any weight pulling downwards; for should the case be so, the suppuration exists in that side where the weight is felt. All those who are purulent, and labour under suppuration, may be known by the following symptoms: first, by the fever still continuing, but more slightly, in the day-time, and increasing towards the evening;

evening; likewise by frequent sweats breaking out; the patients too are affected with coughing, and a desire to cough, but bring up almost nothing; their eyes become hollow, and their cheeks contract a redness, the nails of their hands are crooked, and their fingers warm, especially the extremities of them; swellings arise in their feet; they have an aversion to food; and pustules break out over the whole body*. Those suppurations that are of long duration are attended with those symptoms which afford always an infallible prognostication.

* What Celsus observes on the ascertaining suppuration which does not as yet appear to the eye, corresponds nearly verbatim with that of Hippocrates, and is expressed in the following words:—" Si febris non dimittit, eaque interdiu levior est, noctu increfcit, multus sudor oritur, cupiditas tuffiendi est et pene nihil in tuffi excreatur, oculi cavi funt, malæ rubent, venæ sub linguâ inalbescunt, in manibus fiunt adunci ungues, digiti maximeque summi calent, in pedibus tumores funt, spiritus difficilis trahitur, cibi fastidium est, pustulæ toto corpore oriuntur." Cap. 7, l. 2.

Such

Such; however, as are of short continuance are indicated by the appearance of some of those symptoms that took^{ed} place in the beginning; likewise by the patient being somewhat affected with difficulty of breathing^y. But whether suppurations shall break sooner or later, may be known by the following indications, viz. the pain arising in the beginning, attended with difficulty of breathing; and, if the cough with the spitting is extended to the twentieth day, a rupture may then be expected within this time, or even sooner. Should the pain, on the other hand, be more mild, and all the other symptoms in proportion, the rupture will be protracted to a later period. But it is necessary that pain, difficulty of breathing, and excretion of *sputum*, should take place

^y In the Coac. Præn. this sentiment is more shortly expressed in these words, "τὰ δὲ συντόμως ῥηγνύμενα σεμνύνεσθαι τοῖσι ἐν ἀρχῇ πόνοις, ἅμα δὲ καὶ ἢ τι δυσπρωτέρως γίνεσθαι."

before

before an eruption of pus².——Those persons chiefly survive whom the fever leaves the same day after the rupture, who immediately have an appetite for food, and are freed from thirst; whose dejections are small and of proper consistence, the pus white, light, and of an uniform colour, free from phlegm, and brought away without pain, or violent cough. The recovery of such is both the speediest and most complete; but should all these symptoms not take place, it will be in proportion to the greatest number of them.

Those, on the other hand, die in whom the fever does not cease, or, when it seemed to have ceased, returns, who are troubled with thirst, are not desirous of food, whose excrement is

² The word *γίνεσθαι* in the original, which is rendered *take place* before, in some copies is found *προγίνεσθαι*; which last reading many interpreters have followed. In the Coac. Præn. it is *προγίνεσθαι*, which corresponds exactly to the sense, as pain, difficulty of breathing, and excretion of *sputum*, should go before the eruption of pus, which antecedence is well expressed by the preposition *πρὸ*.

D

liquid,

liquid, and who bring up *pus* of a palish green, livid colour, or mixed with phlegm and froth. All these symptoms in conjunction are mortal. But of those to whom they partly happen, and partly not, some die, whilst others survive a long time. From all these symptoms therefore existing both in these as well as in other cases, a probable conjecture ought to be formed of the consequence. All such as have abscesses formed about the ears, from diseases of the lungs, and suppurate in the inferior parts, or have a fistula opened, survive^a. In these cases the following things are to be taken into consideration: if the fever continues without cessation of pain, and the sputum is not brought up as we would expect, nor are the dejections bilious, very loose, and pure without mixture, nor the urine in great quantity, with

^a This idea is more clearly explained in the Coac. Præn: in the following words: “ὅσους δὲ ἐκ περιπνευμονίας ἀποστάσεις παρ’ ἧς ἢ ἐς τὰ κάτω γίνονται καὶ ἐκκρίσις τε καὶ ἐκσπριγνύται, ἔσσι περιγίνονται” which reading Fæsius says Galen has followed.

: much

much sediment, but all the other salutary symptoms promise safety^b; then abscesses of this nature are to be expected.

Those abscesses that take place in the inferior parts, happen to persons who have some degree of inflammation about the præcordia; while those in the superior befall such whose præcordia continue soft, and without pain, and who are affected with difficulty of breathing for some time, which ceases without any other evident cause.

All abscesses in the legs are highly useful in violent and dangerous inflammations of the lungs; but those are most salutary that take place while the *Spitum* undergoes a

What is rendered, *but all the other salutary symptoms promise safety*, in the original is thus expressed, "ὡς περιτταὶ δὲ περιστρίβας ὑπὸ τῶν λοιπῶν πάντων τῶν περισπινόμενων σημείων," which is rather obscure, but may be thus literally explained: *subministrat̃ vero, vel spondetur salutariet̃ ab omnibus reliquis salutariibus signis.* In the *Coac. Pŕæn.* it is not only more intelligible, but more briefly expressed in these words: "τὰ τε ἄλλα σαφηνίως ἔχουσιν."

change; for should the swelling and pain arise when the *sputum* from yellow becomes purulent, and is brought upwards, the patient will both survive, and the abscess cease very quickly without pain. But if the *sputum* be not spit up properly, nor the urine appears to have a favourable sediment, there is danger of the patient becoming lame in the joint, or a great deal of trouble may be occasioned. Again, should the abscesses recede and disappear on the *sputum* not coming away, and the fever continue, the case is terrible; for the danger is, that the patient becomes delirious and dies.

Of those that labour under suppurations from diseases of the lungs, persons advanced in life are more apt to die, whilst death is more liable to attack such as are young from other suppurations^c.

^c To this observation may properly be referred the following sentence from Celsus. "Atque ex his quidem suppurationibus, quas pulmonis morbi concitarunt, ferè senes moriuntur, ex cæteris juniores." L. 2, cap. 8.

Pains about the loins and inferior parts, attended with fever, if, on leaving these places, they attack the *septum transversum*, are highly pernicious; but other symptoms are carefully to be attended to; because if any bad indication appears, no hope is to be entertained of the patient.

Those labouring under suppuration, if the inflammation is high, and the pus pure and white, without any disagreeable smell, survive; whilst, on the other hand, if the pus be bloody and fœculent, death is the consequence. But if, on the disease attacking the *septum transversum*, no other bad symptoms supervene, there is then the greatest hope that the patient will do well under the suppuration. Vesicles that are hard and painful, threaten extreme danger; but those are the most pernicious which are attended with a continued fever. The pain arising from the vesicles is of itself sufficient to occasion death; the belly

at this time dejects nothing unless what is hard and brought away by force; the purulent urine, likewise, which yields a white light sediment, wastes the patient. But, should the pain abate nothing with the urine, nor the vesicle be softened^d; and the fever still continue, he may be expected to die during the first periods of the disease. Boys, from the seventh to the fifteenth year of their age, are most liable to an attack of this nature.

The crisis of fevers is to be considered as taking place upon the same days on which the patients, having come to the utmost extremity of the disease, either survive or die. The mildest kind, with the most favourable symptoms, terminates on the fourth day or sooner; the most malignant fevers likewise, attended with

^d Though this sentiment is clearly enough expressed in the text by, "ἢν δὲ, μήτε τῷ ὕδατι μίχεται ἢ δίδωη ὁ πόνος, μήτε ἡ κύστις μαλασσέτω; yet it is mentioned in other terms in the Coac. Præn. as follows: "μὴ ἀσμεῖται δὲ ποτὶν, μὴδὲ τῆς κύστις λεπασομένης."

indications

indications the most aggravated, prove mortal at this or a more early period. In this manner, therefore, is terminated their first onset; the second is protracted to the seventh day, the third to the eleventh, the fourth to the fourteenth, the fifth to the seventeenth, and the sixth to the twentieth. Thus, therefore, do the periods of acute diseases end on the twentieth day, each accession consisting of four days: none of them however can be accurately measured by entire days; nor can even the year and months be numbered by precise calculation^e: after this, by the same ratio, and the same mode of increase, the first onset consists of thirty-four, the second of forty, and the third of sixty days. At their beginning it is a very difficult matter to distinguish those, the crisis of which does not take place till after a length of time, because at this period they

^e The word in the original is *ἀρπυγίαις*, which Erotianus says is taken for *ἀκριβῶς*. The last, indeed, is the more emphatical word; but we find frequently these words interchanged, or one taken for the other.

are very much alike; but it is highly proper, from the first day, to be attentive, and carefully to consider, the accession of every four days, whence the issue of the disease may be ascertained. The nature of Quartans is the same, and they observe the same order. Such, on the other hand, as are about to undergo a crisis in a short time, are very easily distinguished; because the symptoms of their accession are widely different. Persons thus affected, who survive, breathe easily, are free from pain, and enjoy sound sleep. These are likewise attended with other symptoms of security: whereas those who are about to die, breathe with difficulty, are delirious^f,

^f ἀλλοφάσσοντες, rendered *delirious*, Galen explains by παραπαίοντες, and παραρροῦντες; Erotianus by ἀποκίμναι, and τεθρυβυμῖναι: but the smallest attention must induce us to prefer the former as most expressive of the sense. Were they both expressed in Latin, the former would be *delirantes* & *desipientes*; the latter, *hesitantes* & *perturbati*, which does not express the sense of the original. Aristotle employs παραπαίω in the following expression. “Ὡς δὲ ποτ’ ἀιάξ ὡς παραπαίει;” as likewise Demosthenes the verb θρυβέω in these words: “Ὅπως δὲ μὴ θρυβήσῃ μοι.”

watchful,

watchful, and have other indications of a very unfavourable kind. These circumstances therefore being such, it is proper to form a conjecture, both in respect of time, and of each accession of days, concerning fevers advancing to a crisis. According to the same ratio and principles the crisis happens to puerperal women.

Violent and continued pains of the head, with fever, and accompanied with any other deadly symptom, are highly destructive. But should the pain, without any of these, exceed the twentieth day, and the fever continue, then a flux of blood may be expected from the nostrils, or some abscess in the inferior parts. Moreover, while the pain is yet recent^e, a
similar

^e *νεγδ* in the text, which literally signifies *recent*, will likewise imply *juvenilis*, *robustus*; hence the adverb *νεανικῶς* is used by Hippocrates in the same sense as *σφοδρῶς*, *ισχυρῶς*, &c. In the Coac. Præn. *ὁδὺν νεγδ* is explained by *πύρος αὐτόματος*, a cutting pain. Galen too in his commentary explains *νεγδ* by *σφοδρῶς*. Celsus appears to have understood it

similar flux of blood, or suppuration, may be expected to ensue; but more especially if the pain is about the temples and forehead. An eruption of blood is more likely to take place in persons who have not reached their thirty-fifth year; and those advanced in life are more liable to suppuration.

A cutting pain in the ear, attended with a continual violent fever, is terrible, for there is danger lest the patient become delirious, and death be the consequence; as, therefore, in persons thus affected, the manner is fallacious, it is necessary quickly to bend the attention to all the symptoms from the first day. Youth die of this disease on the seventh day, or even more early; but those more advanced in years, much later, because they are far less subject

it in this sense, from the following sentence; "*Quicumque etiam dolorem ingentem circa tempora et frontem habebit, is alterutrâ ratione eum finiet, magisque si juvenis erit, per sanguinis profusionem, si senior, per suppurationem.*" Lib. 2, cap. 7.

to

to fevers and *delirium*, as suppuration takes place previously in the ear^b: at this period of life, however, returns of the disease carry off a great many. Young persons, on the other hand, die before the ear suppurates; but should there be a flux of white pus from the ear, there is hope of a survival, if this should be attended with any other favourable symptom.

An ulcerated throat, attended with fever, portends something dreadful; but should any other of those symptoms accounted bad be present, the patient may then be pronounced with certainty to be in danger.

An *angina* is especially to be dreaded, and very suddenly proves mortal, which manifests nothing either in the throat or neck, but pro-

^b The following words of Celsus correspond exactly to this idea: "Et ex eo casu juniores interdum intra septimum diem moriuntur, seniores tardius, quoniam neque æquè magnas febres experiuntur, neque æquè insaniunt, ita sustinent dum is affectus in pus vertatur." Lib. 2. cap. 7.

duces great pain and difficulty of breathing in an erect posture; for it suffocates either on the first, second, third, or fourth dayⁱ. Such again as excite a similar pain in other respects, and occasion both a tumour and redness in the *fauces*, are highly destructive, but they are of longer duration than the former if the redness be very considerable. Those however are still protracted to a yet more distant period, in which both the fauces and neck become red^k, the patients, likewise, for the most part, escape, if the redness be diffused over the neck and breast, and the *erysipelas* does not recede; but should the erysipelas not disappear on the critical days,

ⁱ Galen, in many places of his commentary, takes notice of this observation; in the Coac. Præn. it is expressed in these words, “ἀνθρῆρες καὶ τριταῖος κτένει:” here we see the adjective agreeing with the patient instead of *angina*, as in the text; and in like manner, Galen has δευτεράσιον καὶ τριτάσιον.

^k Instead of ἐρυσιπυθία, in some copies it is ἐρυσιπυθῆ, by which is meant a tumour in the neck and fauces; but the better reading comprehends both: hence it is that we find Celsus expresses the same meaning in the following manner: “Itaque rubore et tumore in præcordiis orto scire licet fauces liberari.” Lib. 4, cap. 4.

nor the tubercle be more converted outwards, and if the patient does not bring up pus by coughing¹, but seems free from any sensation of pain, then all these symptoms indicate death, or a retrocession of the redness. It is, however, much more secure when the swelling and redness tend strongly outwards; but if the swelling recoil upon the lungs, it occasions an alienation of mind, and some of the patients are frequently liable to suppuration.

It is dangerous to cut or scarify the uvula while it is enlarged, or the redness continues^m, because inflammation and hæmorrhage supervene;

¹ This clause in the text is expressed by these words, “*μήτε πύον ἀποβήσσει*,” in the Coac. Præu. the genitive absolute is used, “*μήτε πύον ἀναχρεμετόμενον*,” and the two adverbs *πρὶν* and *ῥῆιδ' (ως καὶ ἀπὸ* *ως*,” are immediately subjoined, which, in the original, are connected with the following part of the sentence, omitted in the Coac. Præn. Some have been induced to give the preference to the Coac. Præn. but the text is equally clear.

^m Aretæus, in explaining the affections of the uvula, divides them into four, to which he affixes the following names, viz. *κίλων*, *σταφυλή*, *ἱμαντίον*, and *κράσπεδον*; at the end of the same chapter he adds, “*τρίμνειν δὲ πάντα, ἀνιέναι. ἐπὶ δὲ τῇ σταφυλῇ ἔτι ἐρυθρίῳσι, αἱμορροῖσιν, καὶ πόνοις, καὶ φλεγμονῇς ἐκεί-
σεως.*” Lib. 1, cap. 8, de causis & signis morb. acut.

but

but an attempt to alleviate such affections, at this time, by other means is highly proper. When the whole of that part which is called *σταφυλή* or *uvula* is already distinguished, and the extremity of the *columna* becomes large and round, while the superior part is thinner; then the operation may be performed with safety; but it should take place after evacuation, provided the time permits, and there be no danger of the patient being suffocated.

Whenever fever ceases without any evident symptoms, and not on critical days, a relapse may be expectedⁿ. In a long continued fever attended with favourable symptoms, and without pain arising from any evident cause, an abscess may be expected, with swelling and

ⁿ This is frequently taken notice of by Hippocrates in his book De Judicationibus, as a principal point; in the Coac. Præn. it is very clearly expressed in these words, “ τῶν πυρετῶν οἱ μὴτ' ἐν ἡμέραις κρίσεως, μὴτε πρὸς ὀλίγον αὐτῶν ἀφίεντες, ὑπὸ τοῦ πύου αἰσθάνονται.” Celsius gives the same sentiment very properly as follows: “ Febris autem quæ subito sine ratione, sine bonis signis finita est, ferè revertitur.” Lib. 2, cap. 7.

pain, in some of the joints, especially in the lower parts. Such abscesses arising of a sudden, more frequently happen to those who have not arrived at thirty years of age: but what has a tendency to abscess ought immediately to be taken into consideration, if the fever exceeds the twentieth day. The consequences, however, of long continued fevers, are seldom the portion of those advanced in life. Abscesses of this nature likewise take place in continued fevers; but should the fever intermit and return in an unsettled manner, it will terminate in a regular quartan, and will, thus, be protracted to the autumn. As abscesses, therefore, befall persons under thirty, in like manner quartans rather attack those who have attained that^o, or a more advanced period of life. It is proper, however, to know that ab-

^o The τριήκοντα ἔτιων in the original, which is expressed by *that*, as the word thirty is mentioned immediately above, is, in some copies, τεσσαράκοντα ἔτιων; in the Coac. Præn. ὑπὲρ τὰ τριήκοντα; but Galen adheres to the sense of the text.

scesses generally take place in the winter, and are of long duration, but have seldom an inward tendency.

If any person, in a fever that is not deadly, complains of a pain of the head, and dimness of sight ^p, with a gnawing at the mouth of the stomach, then bilious vomiting is not far off: but should a rigour supervene, and the lower parts of the *præcordia* have a sensation of cold, in such a case the vomiting will come on sooner: and if, at this time, the patient should eat or drink any thing, it is instantly rejected. Those whom the pain attacks on the first day, are afflicted most severely on the fourth and fifth, but have a remission on the seventh; the most

^p The phrase rendered, *and dimness of sight*, runs thus in the original, “ ἢ καὶ ὀφθαλμοὶ τι πρὸ τῶν ὀφθαλμῶν φαίνεσθαι,” which literally signifies, *or something dark appears before the eyes*; the adjective ὀφθαλμῶδες having the same signification as σκοτεινός, and ὄφρυς, in Hippocrates, the same with σκοτία.

^q The reading, in Galen's Commentary on the first book of the Epidemics, and elsewhere, is somewhat different; he has τεταρτάιοι μᾶλλον ἢ πεμπτάιοι, instead of τεταρτάιοι καὶ πεμπτάιοι in the original.

part however begin to feel pain on the third, and have the severest conflict^{*} on the fifth, but are freed from danger either on the ninth or eleventh. Those again upon whom the attack does not begin till the fifth, provided that other circumstances correspond, have a crisis on the fourteenth day.

Men and women labouring under tertians are generally liable to such; they happen likewise to younger persons similarly affected, especially in continued fevers, and tertians properly so called.

Such as feel pain in their head from fevers of this kind, and whose vision is impeded, or who, instead of dimness of sight, perceive as it were

^{*} *κυμαζομαι*, which is rendered *have the severest conflict*, is, in the clause above, where the same meaning is conveyed, expressed by *πίττεινται*; the two words are nearly the same; the latter signifying *they are oppressed*, and the former, *they are tossed as in a storm or tempest*; the allusion between a *storm* and a *disease* is highly proper, and we would therefore prefer the former as most expressive.

flashes of lightning*, experiencing, at the same time, a certain tension on the right or left side of the *præcordia*, attended neither with pain nor inflammation, and without *cardialgia* may be expected, in place of vomiting, to have a flux of blood from their nostrils. In such a case, however, this eruption is more frequent in youth; whereas vomiting rather happens among persons, who have attained their thirtieth year, or a more advanced period.

In an acute fever, convulsions are apt to attack young persons, if it is attended with no evacuation, watchfulness, frights, continual crying, and a change of colour to livid, red, or palish green†. They readily happen to such

as

* *μυρμαρυγαι* in Latin is properly explained by *splendores vibrantes*, which means *flashes brandishing before the eyes*, and may be expressed, not improperly, according to Erotianus, by *λαμπυδόνες πυκναι*, and *αστραγαλ πυκναι*. Celsus expresses the same idea in these words: "Quædam ante oculos tanquam imagines obversari." Lib. 2, cap. 7.

† *Fæsius* is of opinion that this sentiment in the *Coac. Præn.* is obscurely expressed; but I cannot see the reason, and shall therefore

as are very young until they arrive at seven years of age. Those, again, who are nearly arrived at, or have attained to manhood, are very seldom, in fevers, liable to convulsions, unless there is present some very violent and unfavourable symptom, such as takes place in *phrenitis*. A conjecture, therefore, may be formed concerning those that are likely to survive or die, whether at an early period or otherwise, from all the symptoms collectively, as the particulars in each disease have been fully described.

therefore subject it to the reader: "παντοισιν ὄντι πυρετοῖς, καὶ κοιλίᾳ ὑπὸ τῆς μετὰ ἀρουπνίης, καὶ τῷ ἐκλακτίζειν, καὶ τῷ χροῖμα μεταβάλλειν, καὶ ἰσχυρῶς τρεῖς, σπασμώδεις." The meaning is clearly thus—In children, an acute fever and stoppage of the belly, attended with watchfulness, restlessness, change of colour, and redness or flushing in the face, excite convulsions. The sense, therefore, is pretty nearly the same; especially as *restlessness* here may be substituted in the room of what I have rendered *frigid and constant crying*. To this very properly may be referred the following sentence from Celsus: "Si in continua febre puero venter nihil reddit, mutaturque ei color, nec somnus accedit, ploratusque est assiduus, metuenda nervorum diligentio est." Lib. 7, cap. 7.

These, then, I deliver as my sentiments of acute diseases, and all such as originate from them. He, who would rightly distinguish those that will survive or die, as well as those that will be subject to disease a longer or shorter time, ought, from his knowledge and attention, to be able to form an estimate of all symptoms, and rationally to weigh their powers by comparison, as it has already been pointed out from an infinite variety of circumstances, as well as from the urine, and *sputum*, when the pus and bile are rejected together. Moreover, he should have a quick conception of the first attack of epidemic diseases, and the condition of the season: besides, he ought to be well skilled in every characteristic mark, as well as in other symptoms, and not to be ignorant that, in every year and season, bad indications portend bad, and good the opposite consequences; since in *Lybia*,
Delos,

Delos, and *Scythia*^a, the truth of all the symptoms already mentioned has been sufficiently attested; from all which a conclusion may be drawn, that it is by no means a difficult matter for one to attain a great deal more in these regions than any other, provided he is able, after acquiring a sufficient knowledge of them, to judge with a discerning eye, and weigh circumstances properly in his own mind. In fine, all the diseases, of which it is possible to form a judgment at the periods aforementioned, may be easily known by the symptoms already enumerated.

^a It is somewhat curious, and not unworthy of notice, that Erotianus says Hippocrates meant by these three—the three regions of the habitable world. His words are the following: “Ιπποκράτης ἠθέλησε τρεῖς καίματα τῆς οἰκουμένης δηλῶσαι. Διὰ βύην μὲν ἀντικρὺς αὐτῆς, τὴν δὲ κεντρὴν δὲ τῆς Διῆς, τὴν Εὐρώπην δὲ διὰ τῆς Σινδίου.”

FINIS PROGNOSTICORUM.

P A R T II.

P R O R R H E T I C S.

☞ *The Prorrhethics are regularly numbered, and the Comments respectively follow, with a line of division intervening.*

I. IT is a matter worthy of consideration, whether or not those persons labour under *phrenitis*, who, in the beginning of disease, are affected with *sopor*, attended with watchfulness, pain of the head, loins, *præcordia*, and neck. In such, a dripping or small running at the nostrils is generally a deadly sign; especially if it takes place towards the commencement of the fourth day.

Galen, though sometimes doubtful of the proper name of this affection, yet in different places of his book *De Comate*, calls it *Typhomania*, which he explains here and elsewhere by the words “ μικτὸν ἐκ Φρενίτιδος καὶ ληθάργῃ πάθημα. Hippocrates in Lib. περὶ κώματος, cap. 4, denominates it κώμα ἄγρυπνον.

II. A very red flux of the belly is a bad symptom in all diseases, especially in the preceding.

The word περίπλευσις in the original, interpreted a *flux* or *looseness*, is frequently used by Hippocrates to signify a flux consisting of thin liquid matter. We meet with the same phrase towards the end of the fifth chapter of the first book of *Aretæus*, when he describes the symptoms of *epilepsy* coming to a remission; his words are, “ ἢν δὲ ἐς ἄφρῃσιν ἀφικνέωνται τῷ κακῷ, ὅρα αὐτόματα, κοιλίης περίπλευσις, &c.

III. *Phrenitis*

III. *Phrenitis* is indicated by a thick, rough, parched tongue.

Δάσους, in our text, Galen explains by *πράχους*, so that it will comprehend both *densus* and *asper*; they are generally concomitants, and may be expressed not improperly by *σκληρὰ & παχῆα*, *dura & densa*. This appellation is applicable to the tongue, when the malady arises from an excess of dryness so that the words are not distinctly articulated: the voice and sound, in such a case, are said to be thick and obscure, which is owing to an affection of the breathing.

IV. In patients that are much disturbed and harassed with want of sleep, when the urine is blackish, and of a cloudy appearance, attended with small sweats, this indicates *phrenitis*.

The

The words $\epsilon\phi' \dot{\iota}\delta\rho\acute{\omega}\sigma\iota$, rendered, *attended with small sweats*, in different authors, are sometimes conjoined, at other times separated, as above; the substantive, too, is used both in the singular and plural, which, in some copies, is changed into the participle $\dot{\iota}\delta\rho\acute{\omega}\nu\tau\iota$. Fœsius approves of Galen's interpretation, who renders it, "*cum tenuibus sudoribus circa caput abortis*;" which certainly is the meaning of the original, though $\kappa\epsilon\phi\alpha\lambda\eta$ is not expressed.

V. The watchings that take place in phrenitic persons are evident, and may be easily known.

This prediction is expressed somewhat differently, and may imply a different meaning in the ninetieth of the *Coac. Præn.* There
the

the original runs thus: "Ἐνύπνια τὰ ἐν φρενίτιδι ἐναργῆ, ἀγαθὰ." This, in a literal sense, certainly implies, *watchings which are manifest in phrenitis are favourable*. The word ἐναργῆ, properly rendered *manifesta*, may here be considered as opposed to *turbulenta* or *perturbata*; the latter of which, applied to *insomnia* in *phrenitic* persons, indicates a confusion of the head, as well as great perturbation of body; whereas the former implies a greater firmness of mind, with a less degree of confusion, and that the spirits are in a more tranquil state. Hence we see the propriety of ἀγαθὰ concluding the sentence, which, in the *Pror.* is entirely omitted. But, should the comparison between *manifesta* and *perturbata* be laid aside, the conclusion will still hold good in the following sense, viz. that watchings, which in *phrenitic* persons are evident and not easily mistaken, are favourable, in as far as they enable to determine with certainty concerning the disease. In this view, therefore, the two nearly coincide.

VI. Frequent

VI. Frequent hawking, if there is present any other corresponding symptom, portends *phrenitis*.

This exactly corresponds with the 244th of the *Coac. Præn.* excepting only that *φρενιτις* is used instead of *φρενιτις* in the *Pror.* Fœsius says that the former is more generally found in different copies, and prefers it on account of the sound; but he might have added, that it was more agreeable to the sense, because it is more natural that the substantive and adjective should be of the same than of different numbers. Galen uses *φρενιτις*, which the other condemns.

VII. A burning heat in the *præcordia*, attended with fever, and a sensation of cold over the whole body, is a bad omen; especially if sweats be concomitant.

A similar

A similar sentiment is expressed both in the 69th of the *Coac. Præn.* and the 27th of the *Pror.* where *phrenitis* and great restlessness are said to be the consequences which generally terminate in death.

VIII. *Delirium*, or an affection of the mind, succeeding great debility and prostration of strength, is attended with very bad consequences, as in the case of *Thrasynontes*.

The expression, in the text, αἱ προεξανδυνατ-
σάντων παραφροσύναι, literally signifies *delirium* in
persons greatly weakened; and instead of the
participle above, Erotianus uses προαπαυδυσάντων
and προαφωρησάντων, both which make no mate-
rial alteration in the sense, as they indicate
that the patients are greatly affected in voice and
articulation, and consequently extreme debi-
lity is inferred. Either of the last, in the infi-
nitive,

nitive, may properly be expressed by the Greek words *διον ἄφρονον γενέσθαι*, and Galen elegantly explains the first by *προκεκμηκοτῶν την δύναμιν*, or *τῶν μετ' ἐκλύσεως, ἢ ἀσθενείας*; all three, therefore, convey the same idea, and may be rendered by *viribus defectorum, fractorum, vel delassatorum*. It is natural then to imagine, that an affection of mind taking place in such persons, is attended with very bad effects. Hence the word *κἀκίσται* in the original, which Erotianus very injudiciously changes into *κἀλλίσται*, especially as the word *ἀφρονία*, from which the other is evidently derived, is always used by Hippocrates to signify a privation of sense, and an injury sustained by the nerves.

IX. Violent *pbrenitic* affections end in *tremor*.

Pbrenitis is placed by Dr. Cullen in the class *pyrexia*, and order *pblegmasia*; it denotes an inflammation in the brain, or its membrane,

membrane, with a continual fierce *delirium*, and an acute continual fever. It is either *idiopathic* or *symptomatic*; the former indicates a primary affection of the head; the second consists in a translation of the morbid affection from some other part to the head, which generally proves mortal. They likewise differ thus—the former is accompanied with an acute fever, the latter is followed by the fever. The *idiopathic* rarely happens in temperate climes; the *symptomatic* is sometimes met with, and most frequently appears about the crisis of other fevers. Those in the vigour of life, the passionate, the studious, and those with a weak nervous system, are subject to this disorder. The causes are various: it may arise from too great an afflux of blood, from an increased action of the vessels in the system; the more remote causes are, excessive drinking, anger, an exposure of the head to the sun, an inflammatory diathesis happening at the beginning of a fever, long watching, attention of the mind, any thing that forces the blood up

into the head, a suppression of natural periodical evacuations, with many others. These general observations relative to *phrenitis* have been thrown out, as it is frequently mentioned by our author, but the *Pror.* now under consideration, respects only the termination of this disease, which, when violent, is said to end in *tremor*. The word τρομώδεια in the original may comprehend *shiverings*, *constant trembling*, &c. which, with starting of the tendons, suppression of urine, total want of sleep, constant spitting, no thirst, green vomiting, convulsions, and urine of a crude, aqueous, pale colour, are bad symptoms, and generally prove fatal.

X. Vomiting of a greenish, black, bilious colour, attended with pain of the head, deafness, and watching, are indications of sudden *mania*.

Calvus joins the beginning of this with
the

the latter part of the former, which is contrary to the most faithful copies. He likewise applies the adverb νεανικῶς, in the preceding, to τρομάδεια, instead of φρενιτικά, contrary to the opinion of Galen and other commentators.

XI. In acute diseases there are slight pains in the *fauces* threatening suffocation, and when the mouth is wide open it cannot be easily shut. These are indications of the mind being peculiarly affected. In such cases the patients are seized with *phrenitis*, which proves fatal.

As Fœsius's explanation of the former part of this *Pror.* differs somewhat from the above, I shall insert the original, that the reader may be enabled to form a judgment for himself. The words are, "Τὰ ἐν ὀξείσι κατὰ φάρυγγα ὀδυώδεια, ἰσχνὰ, σμικρὰ, πνιγώδεια;" which he renders "*Ubi fauces in morbis acutis dolent, graciles sunt,*
F *parvae,*

parvæ, et suffocantur." Here it is evident he makes the adjectives agree with *fauces*, which indeed makes very good sense, as thereby implying a contraction of the throat, and consequently suffocation; but however this may be warranted by the sense, there seems to be no foundation for it in the text, as *ισχυὰ* & *εμπροσθ* certainly do not agree with *φάρυγγα*.

XII. Calmness in the beginning of *phrenitis*, frequently interrupted, is a bad symptom; so likewise is constant spitting.

Constant or frequent spitting has been noticed formerly in *Pror.* 9, among the unfavourable symptoms there enumerated, which generally prove mortal.

XIII. In *phrenitic* persons, white dejections are unfavorable, as in the case of *Archetrates*.

In

In patients of this description it may be a question whether *torpor* does not succeed? A *rigor* supervening is attended with very bad consequences.

XIV. Should *tremors* attack persons greatly affected in mind, and exhibiting symptoms of melancholy, something bad is indicated.

In the *Coac. Præn.* the same sentiment is expressed; but the word *κακότηες*, signifying of a bad or malignant nature, is there changed into *κακόν*, which makes little or no difference in the sense.

XV. In sudden and violent emotions of mind, should fever supervene, attended with sweating, *phrenitis* takes place.

XVI. Persons labouring under *phrenitis* drink
 F 2 little;

little; they are easily affected with noise, and are subject to *tremors*.

The word *βραχυπύται* is frequently used both by Galen and Aretæus; the former, in his commentary on the third book of Epidemics, explains it properly, as follows: “ *Qui rarius et per multa intervalla bibunt:*” the phrase *ψόφῃ καθαρπτόμενοι*, which is rendered, *easily affected with noise*, Galen expresses in each of the three following ways, *ψόφῃ ῥαδίως αἰσθανομένοι*, *ψοφώδεις*, *σφοδρῆς αἰσθανομένοι*, which may be thus respectively interpreted: “ *Strepitum faciliè sentientes, ad quemvis strepitum expavescientes vel meticulosi, valdè sentientes;*” all which intimate great debility of the nervous system, and that the patients are easily affected by the smallest noise. Fœsius says that Cælius Aurelianus, in Lib. 3, cap. 15, of his acute diseases, conceives Hippocrates to be speaking here of the

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the *hydrophobia*: this is manifest from the following sentence of Cælius Aurel. “ *Ipse quoque Hippocrates, etsi non principaliter de ipsâ passione tractans, sensu tamen dictorum hanc passionem memorasse monstratur, in Prædictivo libro dicens Phreniticos parvibibulos, sono quolibet pulsatos, tremere affici.*” We cannot, however, see how *hydrophobia* is comprehended under the epithet *παχυπύται* or *parvibibuli*, as the former implies an abstinence from drink, which is attributed to terror and apprehension operating so forcibly on the minds of the patients that they shun the very sight of any thing liquid; whereas the latter signifies that it is taken sparingly, or in small quantity, which may arise from loathing, *delirium*, or many other causes, which, by no means, intimate the patients to be under the influence of fear.

XVII. After vomiting attended with anxiety, a hissing shrill voice, eyes likewise that are

squalid and dirty, indicate madness, as in the case of *Hermozygas's* wife, who being seized with a violent *mania* died speechless.

Ἐπιχρῶν, in the original rendered *squalid and nasty*, Galen explains by ἐπίπληγον, or κινώδη, which signify *concretum*, or *lanuginosum*, *quia oculi concretam quandam lanuginem habent, aut pulvere et sorde obfiti*. The same meaning is conveyed in Lib. 6, Epid. by the following expression: “ τὸ ἐπιξηραίνόμενον ὄιον ἄχνη.” The complaint generally arises from weakness, and an excess of dryness, which frequently befall persons travelling in the heat of summer. A similar sentiment is conveyed by πεπηγὸς ἀχνοῦδες applied to the eyes in the *Coac. Præn.* and may be rendered by *concreta quædam lanugo ac sordes*.

XVIII. In a burning hot fever, should a
tingling

tingling of the ears take place, accompanied with dimness of sight, and a sensation of weight of the nostrils, the patients become furiously mad.

The words ἐξίστανται μελαγχολικῶς, which are rendered *become furiously mad*, Galen explains by the synonymous phrase παρακόπτει σφοδρῶς, which may be resolved into *vehementem ac furiosam mentis insaniam*. If we attend to the literal and critical signification of the words, we shall find them applicable to those persons who, after being fullen, dark, gloomy, and melancholic, become furious; whereas the adverb ὀξείως instead of μελαγχολικῶς applied to the verb ἐξίστασθαι indicates the patients to be suddenly and violently affected. The phrase in the text implies likewise a strong *delirium*, which breaks out into madness, and may be properly expressed, by *atrâ bili perciti*. Hence the words in Plautus, *atrâ bili percita est*.

In the *Coac. Præn.* this *Pror.* is repeated, but a flux of blood is mentioned as a critical sign, which relieves the patient labouring under the above description.

XIX. *Delirium*, accompanied with a hissing stridulous voice, tremulous convulsions of the tongue, and the speech itself tremulously affected, exhibit proofs of strong alienation of mind, and threaten destruction, if attended with rigidity.

There appears to be something obscure in this *Pror.* the original runs thus: “αἱ παρ-
κρέςιες σὺν φωνῇ κλαγγῶδει, γλώσσης σπασμοὶ τρομώδεις,
καὶ ἄτακτοι τρομώδεις γενόμενοι,” &c. this last part I
have rendered, *the speech itself tremulously af-*
ected, one would naturally imagine that the
‘necessity of this was superseded by what went
immediately before, because if the tongue was
affected

affected with *tremulous convulsions*, it must be concluded the speech likewise suffers inevitably. The only question is in the grammatical concordance of αὐταί. There is no word, except παρακινήσεις, that it can agree with; this supposition renders it absolute nonsense, because that would imply that *deliria* were tremulously affected, which would be an absurdity.

XX. When the tongue is affected with *tremor*, it indicates a mind unsteady and disturbed.

The words rendered, *it indicates a mind unsteady and disturbed*, are σημεῖον ἔχ' ἰδρυμένης γνώμης, which literally signify *a proof or mark of the understanding not fixed*, and may be properly expressed, in Latin, by *mentis instabilis vel deturbatae signum*: γνώμη, besides *mens* & *sententia*, has sometimes the signification of *voluntas*;

tas; *consilium*; *dictum aliquod insigne*; *rogatio ad populum*; *relatio ad senatum*, but the first is evidently the meaning here. This sentiment is expressed in the *Coac. Præn.* by the same words. It happens, however, not unfrequently, that the meaning of the *Pror.* correspond with that of the *Coac. Præn.* while the reading, in the original, is more or less different.

XXI. In dejections that are bilious without mixture, a frothy bubbling is a bad symptom, especially in those persons who have formerly been subject to pains in the loins, attended with *delirium*.

Some commentators, instead of ἀκρήτοις, rendered *without mixture*, adopt ποικίλα; others substitute τὰ πορφύριζοντα καὶ διοι δίαιμα; the first of which clearly means dejections that are
variegated,

variegated, and the latter such as are of a *purplish colour* with a *bloody appearance*; but in either of these acceptations the truth of the text is vindicated.

XXI. Slight pains of the side, in persons of the above description, indicate *delirium*.

The words τὰ ἀραιὰ ἀλγίματα in the original, which are rendered, *slight pains*, signify those which intermit and are not continued; Galen explains them by ἰσχυρὰς διὰ χρόνου, in opposition to those expressed by the word συνεχῆς. In Latin, we say *dolores leves intermittentes, sed non continuos*; such pains may likewise be significantly expressed by, τὰ ἐκ διαστήματος καὶ μὴ ἐπιταχύνοντα: *Dolores qui ex intervallo affligunt & non continuò premunt*.

XXIII. Defections of voice, accompanied with hiccup, indicate something very bad.

XXIV. A

XXIV. A failure of voice, attended with a total prostration of strength, is a very bad symptom.

XXV. When a failure of this nature takes place, the breathing is conspicuous, and attended with pernicious consequences, as in persons suffocated; in such cases is *delirium* portended?

Πρόχειρον, πονηρόν are, in the original, expressive of two different things, and consequently rendered, *conspicuous* and *attended with pernicious consequences*. Calvus, however, hath joined them together, which not only loses the beauty, but in a great measure destroys the force of the text.

XXVI. Emotions of mind, that in a short space of time, and by progression, become furious, at length put on a savage wild appearance.

Ἐπ' ὀλίγον,

Ἐπ' ὀλίγον, I have interpreted, *in a short space of time and by progression*, thereby meaning those emotions of mind, which by degrees, and, as it were, gradually increase, in opposition to such as happen at intervals, and are of short duration: the same idea may likewise be communicated by, *mentis emotionibus quæ sensim & gradatim procedunt*.

XXVII. Restlessness and tossing of the body, in fever, attended with coldness and small sweats of the head and neck, indicate *phrenitis*, as in the case of *Aristagoras*, and are highly pernicious.

Fœsius says that this sentence is better expressed in the *Coac. Præn.* and more accommodated to answer the purpose of a precept; but on turning

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ing over to the 69th of the *Coac.* which he alludes to, we find very little difference, except that ἐν ὄξει terminates the sentence, which implies the destruction to be quick: but that the reader may fully comprehend both, I shall transcribe the whole of this *Præf.* which runs thus: “οἱ μετὰ καταψυχίων ἐκ ἀπύρων ἐφιδρῦντες ἄνω, δύσφοροι, φρενιτικοί τε καὶ ὀλέθριοι ἐν ὄξει.” The explanation is clearly the following: *Persons who are troubled with small sweats in the upper parts, attended with coldness and fever, are restless, and liable to phrenitis, which quickly terminates in death.* The sense, therefore, of this compared with the other is pretty nearly the same, and the difference lies chiefly in the diction.

XXVIII. Frequent changes in *phrenitis* forebode convulsions.

It was formerly observed in *Pror.* 12, that
calmness

calmness in *phrenitic* persons, at the beginning, succeeded by frequent changes, was a bad symptom; and in this there is a further confirmation, as these changes are said to be the forerunners of convulsions.

XXIX. Urine voided by persons that have no recollection of so doing, portends destruction: it ought likewise to be carefully observed in such cases, whether or not it resembles that in which the sediment has been stirred up.

This sentence is not only repeated in the *Coac. Præn.* but a very striking example of it is produced in *Ægr. 4, Lib. 1, Epid.*

XXX. Do those persons die speechless who have palpitations over their whole body?

XXXI. Constant spitting in *phrenitic* persons,

sons, attended with coldness, indicates that black vomiting will shortly succeed.

Frequent or constant spitting was formerly enumerated in *Pror.* 9th, among the bad symptoms attending *phrenitis*, and here we have a further corroboration, as it terminates in vomiting of the worst kind. The words τὰ πτυελίζοντα rendered, *frequent spitting*, will signify a flux, or superabundance of *saliva*, and, in Latin, may be properly expressed by, *salivæ abundantis fluxus*, *frequens oris sputatio aut crebra salivatio*. What in the text is translated, *indicates that black vomiting will shortly succeed*, is briefly expressed by the two words μέλανα ἀνέμειται, which literally signify *will be vomited black*.

XXXII. Deafness, attended with urine without sediment, of a reddish colour, and cloudy, indicates *delirium*. Jaundice, in such cases, is a bad symptom; but it is still more unfavorable

unfavorable when filliness succeeds; it frequently happens that there is a failure of voice in persons of this description, while the senses sustain no injury. Besides, there ensues sometimes a copious flux of the belly, as in the case of *Hermippus*, which proved mortal.

The word ἀκατάστατα, translated *unsettled*, or *without sediment*, in the Epid. is expressed by μὴ καθιστάμενα, *non constituta*, a synonymous phrase. In addition to this, however, the urine is said to be *cloudy*, which in the original is expressed by the word ἐνυώρμενα, and in Ægr. 9, lib. 3, of the Epid. by ἐνυώρμενα μετέωρον; in the 12th of the same by ἐνυώρμενα μετέωρον, ἔχ' ἰδρυτο. The first of these relates to the patient *Heropythus*, who was seized with that kind of fever denominated by Hippocrates πυρετὸς καυσώδης, ὀξύς, *febris ardens, acuta*; and, besides the other symptoms there enumerated,

rated, voided urine that was thin, of a blackish colour, having something suspended in it of a cloudy appearance. The original runs thus: “ ἕρξ λεπτὰ, μέλανα, ἐναιώρημα μετέωρον.” The two last may be explained, by *nubecula innatans sublimis*, or *aliquid suspensum sublime*. Urine of this description, according to Hippocrates, is generally an indication of *delirium*, that the patient is in great perturbation, and the disease will be protracted for a considerable time, as in the case of *Heropythus*, who, being seized with strong *delirium* on the twentieth and following days, experienced a crisis on the fortieth, by a copious eruption of blood from the nostrils. The second case in *Ægr.* 12th of the *Epid.* is that of a young lady, an inhabitant of Larissa, who laboured under a fever exactly of the same description; the symptoms likewise were nearly the same. Hippocrates says that she voided thin urine, in small quantity, which had clouds suspended in it, without sediment. The words are

“ ὄυρησε λεπτον ὀλίγον, ἔιχευ ἐναιώρημα μετέωρον, οὐχ ἴδρυτο,” which, in Latin, may be expressed as follows: *Urinam tenuem, paucam reddidit, quæ suspensum quiddam sublime habebat, neque subsidebat.* The consequence is the same as in the above case; for he adds “ παρέκρουσεν εἰς νύκτα,” *she was seized with delirium in the night.* By these two examples, therefore, the doctrine of the text is illustrated, viz. That urine unsettled, or without sediment, and having something suspended in it of a cloudy appearance, is indicative of *delirium*.

The word ἐξέρυθρα in the original signifies *a bright red*, and, when applied to the urine, is rendered *valdè rubra*. But I agree with Fæsius that ὑπέρυθρα in the *Coac. Præn.* is more expressive of the sense. This consideration, therefore, induced me to use the phrase *of a reddish colour*, instead of a bright red, as the former is more intimately connected with,

and a surer symptom of, *delirium*, than the latter.

XXXIII. Deafness, taking place in acute and turbulent diseases, threatens destruction.

That deafness, in disorders of this kind, is a bad symptom, may be illustrated from many passages of Hippocrates. The ninth case in Lib. 3, of the Epid. just now quoted, affords a proof of this. The fever there described, as has been already mentioned, is the πυρετὸς καυσώδης, ἔξυς, *febris ardens, acuta*, which, after the symptoms enumerated in the note immediately preceding, is said to have had paroxysms every now and then variable, and, for the most part, to have been irregular; but on the fourteenth day *deafness* took place, and all the febrile symptoms were much increased. The words are, “ πυρετὸς ἄλλοτε ἀλλοίως παροξυνό-

μενος,

μενος, τὰ πλεῖστα ἀτάκτως, περὶ δὲ ἰδὴ κώφωσις, ἢ πυρετοὶ ἐξέτεινον," which, in Latin, may be literally rendered, *febris subindè variè exacerbata, plerumque inordinatè, sub decimum verò quartum diem furditas locum habuit, febres intendebantur.* This, therefore, is a proof that *deafness taking place in acute disorders is bad*, as it is generally attended with an increase of febrile symptoms.

XXXIV. *Deliria* attended with *tremor*, when the patients scarcely seem to be affected, and are continually grappling with their hands, as if in search of something, strongly indicate *phrenitis*, as in the case of *Didymarchus* of Cos.

Tremors in delirious cases are one of the unerring symptoms of *phrenitis*, and they generally forebode the greatest danger: this has already been observed in the note on *Pror.* 9th, where a full enumeration of the most dan-

gerous symptoms attending that disease has been given, besides the doctrine of the *Pror.* itself is, that violent *phrenitis* terminates in *tremor*; this is evident from the original words, τὰ Φρενιτικὰ νεανικῶς, τρομώδεα τελευτᾷ, *vehementes phrenitides in tremorem desinunt.* Ψηλαφώδεις in the text, which I have rendered, *are continually grappling with their hands as if in search of something*, although agreeing with *deliria*, yet may be properly referred to the persons, hence the above translation; this grappling or handling, as if in pursuit of some object, is likewise one of the well-known dangerous symptoms attending *phrenitis*, and is illustrated at great length by the following passage from the *Prognostics*. “ Περὶ δὲ χειρῶν φορῆς, τὰδε γινώσκω· ἐκύσσειν ἐν πυρετοῖσιν ὄξυσιν, ἢ περιπλευμονήσιν, ἢ, φρενίτισιν, ἢ ἐν κεφαλαλγίῃσι, πρὸ τῆ προσώπου φερομένης καὶ θηρενόνσας διὰ κενῆς, καὶ ἀποκαρφολογούσας, καὶ κροκίδας ἀπὸ τῶν ἰσχυρίων ἀποτιλλάσας, καὶ ἀπὸ τῆ τοίχης ἄχρυρα ἀποσπώσας, πᾶσας εἶναι κακὰς, καὶ θανατώδεις.” Though this has been explained

explained in its proper place, yet, that the reader may more immediately apply it to the present subject, the following translation may not be unnecessary: “ Concerning the motion of the hands this is my opinion—that, in acute fevers, inflammations of the lungs, *phrenitis*, or *cephalalgia*, it is a highly dangerous and deadly symptom when the hands are extended before the face, hunting after something to no purpose, collecting straws, plucking the nap from the clothes, and tearing the mud from the walls: the whole therefore of this passage is an indubitable proof, that such a motion or grappling with the hands is not only an indication of *phrenitis* being present, but, in this disease, is likewise of the most alarming nature.”

XXXV. *Torpor* succeeding *rigor* indicates an alienation of mind.

Rigor in all acute diseases is a very unfavorable symptom; hence Hippocrates in *Pror.* 13, uses the following expression: “*ρίγος ἐπὶ φρενιτικῶσι κάκιστον*,” that *rigor* in *phrenitic* persons is attended with the worst consequences. Immediately before this, in the same sentence, he puts the following question: “In patients of this description, does *torpor* take place?” This is left undecided; it is a natural deduction, however, that both united will aggravate the disease, and produce a greater alienation of mind than would otherwise have happened: but we cannot absolutely determine whether or not our author meant the text as applicable to *phrenitis*, or as a general proposition. In either view, it is apprehended the assertion will hold good, and that an affection of mind must necessarily be produced wherever *torpor* succeeds *rigor*.

The

The doctrine of this *Pror.* is briefly expressed in the *Coac. Præn.* by the three following words, “νοθρῶδεα ρίγηα κακότηεα;” which may be explained as follows: *Rigors attended with torpor are of a very unfavorable, or malignant nature.* Κακότηεα, rendered, *of a malignant nature*, is frequently used to denote ulcers of a bad kind; and in this sense it is properly applied. In a moral view, this word signifies *bad habits or customs*; hence the common and well-known expression of a κακότηες, which implies a particular rage for certain objects, or things in themselves frequently indifferent; but as they engross the whole attention, and carry it off from matters of infinitely greater moment and utility, they, then, give rise to a ruling passion which enslaves its possessor, and is usually denominated κακότηες, or a bad habit.

XXXVI. Pains about the umbilical region, attended with palpitation, afford caute to
suspect

suspect that the understanding is in some measure disturbed; but in such cases, near the time of the crisis, wind frequently passes off in great quantities, accompanied with considerable tension: moreover, pains in the calves of the legs are indications of the mind being affected, in persons of the above description.

The words ἔχουσι μὲν τὶ καὶ γνώμης παράφορον, are interpreted, *afford cause to suspect that the understanding is in some measure disturbed.* This is well rendered, by a famous commentator as follows: “ *mentis quidem alienatæ significationem quandam præbent.*” The indefinite pronoun τὶ has here its proper signification, as it both diminishes the force of παράφορον, and leaves the degree of alienation undetermined. Some copies have παράφρονος, which produces no alteration in the sense, and is entirely consistent with grammar. The phrase

phrase “ πνῆυμα ἄλις ξὺν τόνῳ διέρχεται,” interpreted *wind frequently passes off in considerable quantities, accompanied with tension*, is expressed in the *Coac. Præn.* as follows: “ πνῆυμα ἄλις συχ-
νὸν ξὺν πόνῳ διέρχεται,” which seems to claim the preference, as the signification is somewhat increased by συχνόν, ξὺν τόνῳ or πόνῳ making no difference, because the presence of one infers the existence of the other. Πνῆυμα is here explained *wind* or *flatulency*: it is, however, more generally applied to the breathing, as in *Pror.* 39, τὸ θολερὸν πνῆυμα, which signifies *thick turbid breathing*, and may be expressed by *magnus, crassus, turbidus, vel concitatus spiritus*.

XXXVII. On a pain of the thigh going off, should any thing be suspended in the urine of a cloudy appearance, it indicates *delirium*, and something like sounding of the ears takes place.

This

This appearance of the urine has been sufficiently illustrated in the note on *Pror.* 32, where it is evident that Hippocrates, both in his *Epid.* and elsewhere, takes notice of it as an indication of *delirium*, or of the mind being, in some degree, affected. Some copies have, besides the words interpreted, *should anything be suspended in the urine*, καὶ ὅσα ἄλλα κατ' αὐτό γίγνεται, παρακρυστικά σημεῖα, which may be rendered, *et quæcunque alia in urinâ apparere solent, mentis emotæ indicia*, or *delirii signa*. This, however, produces no alteration of the sense, and, without such an addition, the idea is sufficiently conveyed. What is translated, *and something like sounding of the ears takes place*, in the original runs thus: “καὶ ὅσα περὶ ἤχους τοιαῦτα,” *taliaque qualia circa aurium sonitus*, which literally signifies, *and such things as in sounding of the ears*.

XXXVIII. When

XXXVIII. When the belly is very lax, the patient feels a lassitude, is troubled with head-ach, thirst, watchings, speaks so as scarcely to be heard, and has a sensation of great debility; in all such cases a violent affection of the mind is to be dreaded.

The concluding clause, viz. *a violent affection of the mind is to be dreaded*, is with great precision, in the original text, expressed by the two words “ἐλπίς ἐκστῆναι.” Ελπίς, in Greek, may be explained either *hope*, or *fear*, according to the sense of the subject; hence in the *Pror.* now under consideration, where a number of bad symptoms is enumerated, it is natural to conclude that such a consequence will follow as is to be *dreaded*; or, in other words, we may look for, or expect an unfavorable termination. On the contrary, should the event looked for be opposite, ἐλπίς then
is

is with equal propriety used. The word ἐκστῆναι is the infinitive of *Aorist*. 2 act. from ἐξίστημι, *de statu mentis dejicio, vel stupefacio*, which has generally a passive signification in this tense, but sometimes it admits of a neuter, as ἐξίστη, *e turbâ secessit*, item *a reipublicæ administratione ad privatam vitam se contulit*, *Ern.* The same observation is applicable to all the verbs in μι. We frequently meet with the adverbs μελαγχολικῶς & ὀξέως joined to this word; the former of which, as has already been mentioned, when connected with ἐκσταμένοι, means that the patients, after having been *sad, sullen, dark, gloomy, and melancholic*, become furiously mad. The latter implies *sudden, quick, and violent* emotions of mind.

XXXIX. In acute disorders, small sweats breaking out, especially about the head, attended with great restlessness, indicate something very bad; but it is still worse should
the

the urine be of a blackish colour, and the breathing, in such cases, *strong, thick, and turbid*.

Restlessness, and *small sweats* breaking out about the head and neck, are frequently mentioned as concomitant circumstances in fever; they have likewise been already pointed out as bad indications, and to be of a very alarming nature, especially as *phrenitic* symptoms ensue, which generally terminate in death. The substance of this doctrine is contained both in the 27th *Pror.* and the 69th of the *Coac. Præn.* only that *coldness* is, there, added as an aggravating circumstance. The phrase “καὶ θολερὸν πνεῦμα,” which is rendered, *and the breathing strong, thick, and turbid*, denotes that kind of breathing which is *hurried* or *confused*, in opposition to that which is *calm, easy, and uninterrupted*, the former is generally an indication of the vital spark being wellnigh extinguished;

extinguished ; the latter is entirely consonant to Nature. Galen explains θερὸς by *magnus, crassus, et concitatus*, meaning that breathing, which is emitted in great quantity by a *strong, thick, hurried* expiration: but though this may be drawn, by implication, from the word as here placed, yet the proper and literal signification is *turbulentus & turbidus*, and it may justly be considered as an additional bad symptom in acute disorders, where the patient is troubled with small sweats breaking out in the superior parts, attended with restlessness, especially as it indicates a raging heat internally.

XL. Debility beyond the *ratio* of evacuation, where no evacuation exists, is attended with pernicious consequences.

The original words “ παρὰ λόγον κενεαγγικόν,” I have interpreted, *beyond the ratio of evacuation,*

tion, nor can I see that they will bear any other meaning. This *Pror.* is repeated in the *Coac. Præn.* more clearly in the following manner: “οἱ παραλόγως, κενεαγγείης μὴ ἐύσης, ἀδύνατοι κακόν,” the sense of which is, *that extreme debility, where there is present no evacuation, is a bad symptom*: the meaning here is obvious; and certainly the diction of the last is less involved, as there appears to be no necessity for the word κενεαγγεικόν, for in one view it is impossible to conceive a debility beyond the ratio of evacuation, unless we say that evacuations have not produced debility in the extreme.

XLI. When the belly is closely locked up, and small black *fæces*, resembling those of goats, can only be voided with difficulty, in such a case an eruption of blood from the nostrils is a dangerous symptom.

The word ἀπολελαμμέναι, rendered *closely locked up*, signifies properly an *interception of the passage*. Erotianus, in place of the above, substitutes ἰστεγνυμέναι, which conveys a very strong idea, as it literally means that *the passage is narrowed or contracted*. In line 482, Lib. I, Il. Homer. we meet with the adverb στεγανῶς, which may be explained by *arctè, vel stricte*, meaning that whatever it is applied to is so *closely shut* as not to permit any thing to pass. Hence the adjective στεγανός is applicable to a person who keeps profound silence, and does not allow a word to pass his lips; or to the belly when the passage is intercepted so as nothing can be evacuated. In the former case, it may be well expressed by *tacitus, vel qui secreta in pectore clausa tenet*; in the latter, by *arctus, coarctus, coarctatus, vel strictus*. Galen, instead of either ἀπολελαμμέναι or ἰστεγνυμέναι, uses ἐπεχόμεναι, which, in the sense

now

now before us, properly signifies that the belly is *bound*, so as not to permit the *fæces* to pass. Any of the three, however, is applicable and very expressive. Sometimes ἀπειλημαίναι is met with instead of the first; this is only the attic form of the same word, which conveys no different idea.

XLII. If pain in the loins lasts a long time, attended with a heat producing great anxiety, small sweats, likewise, breaking out in the superior parts, it is a destructive symptom. In such cases are the patients affected with *tremors*, and does the voice, as in *rigor*, become tremulous?

The phrase in the text καύμα ἀσῶδες is synonymous to the ἀσῶδες πῦρ of Aretæus, and signifies *a burning, gnawing, penetrating heat*, attended with great *anxiety* and *nausea*. We

have already had *ἀσώδης* in the same sense in *Pror.* 17. *ἐξ ἐμῆς ἀσώδους, post vomitum anxiosum.* It is impossible to determine whether *καῦμα* or *πῦρ* is the most emphatic, or conveys the strongest meaning, for they certainly as nearly correspond as any two words in the language; and, therefore, when in conjunction with any other, must impart the same idea. The word *ἐφιδρῦντες*, here, as well as in many other places, means those small sweats which break out about the head, neck, and breast, in fevers, and are generally indicative of the greatest danger; hence our author mentions them, in many different parts of his works, as the never failing concomitants of *phrenitis*, terminating fatally. The preposition *ἐν* in conjunction with the simple verb *ιδρώω*, alters somewhat the sense, and may not improperly be rendered by the Latin words, *injudo*, or *sudore languéo*; whereas *ιδρώω* is scarcely ever taken in a bad sense. An example, corroborative of this, we have in the following passage

passage of Xenophon : “ Ὅυτε αὐτός ποτε πρὶν ἰδρῶσαι δειπνον αἰρεῖτο,” *neque ille unquam priusquam sudârit cœnam cepit.* The last of the two questions put in the text, is expressed as follows : “ καὶ φωνὴ δὲ ὡς ἐν ρίγει αὐτοπτική; ” *and does the voice, as in rigor, become tremulous?* From this it is evident that *rigor* is attended with *tremor*; *tremor*, however, is not always accompanied with *rigor*; but, should it so happen, destruction generally follows. Hence, in the end of *Pror.* 19, we find these words : “ σκληρυσμός ἐν τατέοισιν ὀλέθριον,” where the allusion is to patients that were affected with *tremor*. The last word αὐτοπτική, which is rendered *tremulous*, when applied to the voice, properly signifies *broken*, *quavering*, which are synonymous,

XLIII. Sudden changes in the extremities are destructive symptoms; thirst, likewise, succeeded quickly by its opposite, is a bad indication,

Changes suddenly taking place in acute diseases are very unfavorable, as they generally prove the forerunners of death. It has already been observed, that frequent changes in *phrenitis* are bad, as they forebode convulsions. The same doctrine will likewise hold good in all disorders of this kind, where the change produced depends on no evident cause. The latter part of the *Pror.* expressed in these words: “ καὶ διψα τοιαύτη πονηρόν,” means *thirst, likewise, of the same nature*, that is, which is liable to a sudden change, or is quickly succeeded by its opposite, indicates something bad. The meaning of *τοιαύτη*, in this passage, is clearly expressed by Galen: “ ἡ ἐπὶ τ' ἀναντία μεταπίπτουσα ἐν τάχει,” *sitis, in contraria celeriter permutata.*

XLIV. A furious answer, from a person
formerly

formerly moderate and composed, portends something bad

It should seem that such an answer, under the circumstances contained in the text, intimates a greater or less disturbance of the brain. A remarkable proof of this we have in *Ægr.* 16, *Lib.* 3. *Epid.* The case is that of a young man in *Melibœa*, who, from indulging too freely in wine, venery, &c. was seized with a fever. On the first day he had frequent stools, attended with a watery efflux: what he voided, on the following days, was in great quantity, and of a watery consistence, his urine thin, pale, and in small quantities, his breathing deep, at long intervals. There was present likewise a tension of the *præcordia*, with a continual palpitation at the heart; during all these symptoms, he is said to have been *composed* and *quiet*. The words in the original are *κόσμιος τε καὶ ἡσυχός*. On the four-

teenth day all the symptoms were exaggerated, his mind became affected, he was seized with strong *delirium*: on the twentieth violent *mania* took place, accompanied with great restlessness; he voided nothing by urine; and on the twenty-fourth he died of violent *phrenitis*. From this case it is evident that a peculiar and striking affection of the brain ensued, where the patient, formerly, was under the circumstances described in the text, viz. κόσμιος τε καὶ ἡσυχος, but, before this last stage, his answers exhibited signs of ferocity. In confirmation of this doctrine, Galen says that it is an unerring sign of *phrenitis*, when a person, formerly composed, answers in a furious, tumultuous manner: his words are “ Φρενίτιδος σημεῖον θορυβωδέστερον ἢ ὅλως θρασύτερον ἀποκρίνασθαι, καὶ μάλιστα ὅταν ἔμπροσθεν ᾖ κόσμιος.” Celsus, in allusion to the same, has the following expression: “ *Insaniam timendam ubi subita loquacitas orta est, et hæc ipsa solito audacior.*”

XLV. When

XLV. When the voice becomes shrill in disease, the *præcordia* are drawn inwards.

This is a natural result from the cause here assigned, as a retraction of the parts, comprehended under the general name *præcordia*, will undoubtedly affect the voice. The verb rendered, *are drawn*, is *ἐπύαται*, which some explain by *ἐλκεται* the latter perhaps conveys a stronger idea, but both are sufficiently expressive of the sense.

XLVI. If the eye is dull, and the vision blunted, it is an unfavorable symptom; if fixed and dim, it likewise portends something bad,

The

The original word ἀμαυρόμενον, which is interpreted *dull* or *the vision blunted*, is synonymous with ἀχλυῶδες, in the other member of the sentence rendered *dim*; the former applied to ὄμμα may be expressed by *obscuratus vel ofuscatus*, and the latter by *caliginosus, tenebris vel nebulâ obductus*. Hence ἀχλὺς, from which ἀχλυῶδες is derived, may be explained by ἀμαύρωσις or σκοτία, words of the same meaning. In Lib. 5 of the Epid. we find the doctrine of this *Pror.* in these words “τὸ ἀμαυρὸν κακὸν, καὶ οἱ πεπηγότες ὀφθαλμοί.” Here the same idea is fully conveyed without the use of ἀχλυῶδες.

XLVII. A shrill, stridulous voice is a bad indication.

The

The first of these epithets, joined to the voice, intimates that the *præcordia* are drawn inwards, as may be seen from *Pror.* 45; but when both take place at the same time, it is natural to conclude that a worse effect will be produced. We have already had *κλαγγῶδης* interpreted *stridulous* or *hissing*, as an epithet of the voice, both in *Pror.* 17 and 19; and in these places it is mentioned with other symptoms as an indication of succeeding *mania*. In the *Coac. Præn.* we find *κλαυθμῶδης* instead of *κλαγγῶδης*, which is approved of both by Galen and others; nor is the sense, by such a substitute, in any degree impaired.

XLVIII. Grinding of the teeth, where it is not customary in a state of health, is a deadly symptom; suffocation, likewise, in such cases, is very bad.

In

In acute diseases this symptom is very unfavorable, as it generally indicates death, especially in those patients who have not been accustomed to do so when in health.

XLIX. A florid countenance, as well as one austere and fullen, threatens destruction.

Προσώπου εὐχρoία, in the text rendered *benè colorata facies*, a florid countenance, means that which is fair and bright : *coloratus* sometimes, however, is applied to the countenance when it is discoloured, painted, garnished with figures, disguised, likewise when tanned, or sun-burnt. That florid colour meant, is frequently observed to take place before death, and is generally a concomitant of consumptions for a considerable time before they prove fatal.

The

The word σκυθρωπόν, which is interpreted *austere* and *sullen*, may be expressed properly, in Latin, by *tristem vultum gerens*, *austerus*, *morosus*, *difficilis*, &c. but though in this sense it is applicable to persons, yet it is not unfrequently applied to things *dismal to be heard*, or to those which, at their appearance, strike the beholder with terror. Such a countenance as that described by the word just now explained, is a very bad symptom, especially as it indicates an alienation of mind, and that the reason is considerably affected.

L. Dejections that terminate frothy, and unmixed, indicate an exacerbation of the disease.

Such an appearance in the *fæces*, according to our author, is generally unfavorable; hence the observation in *Pror.* 21, that a
frothy

frothy bubbling appearance in bilious dejections, without mixture, is a bad symptom. The doctrine, likewise, of the text appears, with some small addition, to be contained in *Pror.* 93; the substance of which is, that in persons affected with *sopor*, when the evacuations are frothy, an exacerbation of the fever takes place.

LI. Suppressions of the urine, in acute diseases, arising from cold, have a very bad tendency.

Ἀπολήψις which is explained *suppression*; may here be properly expressed by the three following words, *interceptio*, *interclusio*, *vel. suppressio*, any one of which is applicable to the urine: besides this signification, it sometimes implies a *recovery*, and may, in Latin, be rendered by *receptio*, *vel recuperatio*. Stoppages
of

of urine may arise from various causes, such as *calculi*, *grumous concremented blood*, or *cold*, which is more frequent in acute disorders; but, whatever the cause may be, the effect is certainly bad, as a greater or less degree of inflammation takes place. The inflammatory symptoms, however, must still be aggravated when the original cause is combined with an acute disease, which is supposed to be the case in the text.

LII. If symptoms threatening destruction become easier, without an evident cause, death is indicated.

Hippocrates expresses the same idea in many different parts of his works. In the *Prog.* we had the following words. “Whenever fevers cease without any evident symptoms, and not on critical days, a relapse may be expected.”

expected." The doctrine of the text has a near allusion to this, as the same sentiment is certainly meant to be conveyed. What is rendered *become easier, without an evident cause*, is in the original τὰ ἀσήμεως ῥαστώνησαντα, which, elsewhere, is expressed as follows, "τὰ ἀλόγως καὶ παραλόγως ῥαστώνησαντα." This last may be interpreted, *symptoms becoming easier without or contrary to reason*. In Lib. 2. Epid. we meet with the synonymous phrase "ἀσήμεως ἀφανιζόμενα," which means *such as disappear without any evident cause*: all these, however, are only different expressions for the same idea, and are properly explained thus, by Galen: "ὅσα μήτε μετὰ σημείων λυτηρίων ἢ ἀγαθῶν ἐπιφανέντων ἢ τῶν κρίσιμοις ἡμέραις ἔδοξε πεπᾶυσθαι," *quæcumque neque cum signis vi liberandi præditis, aut bonis apparentibus, neque diebus decretoriis sedari seu cessare visa sunt*. Erotianus's explanation has likewise the same tendency, viz. "χωρὶς φανεραῖς ἐπικυρίας εἰς τὸ βέλτιον ἀποκλίναντα," which means *those symptoms that put on a more favorable appearance*

appearance without any obvious relief. From the whole, therefore, the following conclusion may be drawn—that such symptoms as wear a more favorable aspect, and seem to go off neither on critical days, nor with any other salutary effect that indicates a solution of the disease, are highly destructive, and generally terminate in death.

LIII. In acute bilious diseases, dejections that are very white, frothy, and circumfused with bile, indicate something bad. Urine, too, of the same kind, is an unfavorable symptom.—In such cases is the liver affected?

The word, here, interpreted *dejections*, is διαχωρήματα, in *Pror.* 50 it is υποχωρήματα, both of which are evidently derived from the same origin, and differ only in the preposition: but this is a matter of no consequence, as the sense

sense is equally well preserved by either *διὰ* or *ὑπο* in composition with the original. *Ἐκλευκα*, which is rendered in the text *very white*, has an exaggerated signification, from its being compounded with *ἐκ*. It may be observed that *ἐκ* or *ἐξ* has generally this power. Hence *ἐξέρουθρος*, *valdè ruber*, and *ἔκλευκος*, *valdè albus*. But the preposition *ἀπο* sometimes rather augments the original signification; at others, changes it into the contrary: as a proof of this we have *κρύπτω*, *abscondo*, and *ἀποκρύπτω*, conveys the same, if not a stronger idea: again, *καλύπτω*, which signifies *tego*, *velo*, *vel operior*, by the addition of *ἀπο*, admits of a sense diametrically opposite. Hence *ἀποκαλύψις*, *detection*, or *revelation*. In the same manner the letter *a* in composition proves both *collective* and *privative*; examples of the latter are to be met with almost in every page, and of the former we have a striking proof in the 2d Ode of *Anacreon*, in these words: “*ἀντ’ ἀσπίδων ἀπάσων, ἀντ’ ἔγχεων ἀπαντων.*” With
regard

regard to the doctrine of the text, it may only be observed that it coincides with what has been more than once noticed, viz. that *faeces* of a *frothy appearance*, is a bad indication, but more especially in acute bilious cases. The *Pror.* now under consideration concludes with the question, *in such cases is the liver affected?* The word in the original corresponding to *affected*, is *ἐπιδύον*, which literally implies *pained*; but as the liver is a *viscus* highly sensible, we must necessarily suppose an affection to take place, where pain exists under such circumstances as are described in the text; should one therefore exist, the presence of the other is inferred, or they may be considered here as synonymous.

LIV. Failures of voice, in fever, accompanied with any degree of convulsions, are succeeded by strong affections of mind, attended with silence, and forebode destruction.

This *Pror.* agrees, in some respect, with the 23d and 24th: the first of which is, *that defections of voice, accompanied with hiccup, indicate something very bad.* The last is expressed as follows: *a failure of voice, attended with dissolution of strength, is a very bad symptom.* Both these may be considered as taking place in fever, and as indications of the pernicious consequences mentioned in the *Pror.* now under consideration. The verb ἐξίστασθαι, which is rendered, *succeeded by violent affections of mind*, is, here, in the middle voice, and may be properly expressed thus: *in vehementem mentis emotionem sese vertunt*, which entirely agrees with Fœsius's idea. This commentator says that the sentence is more clearly expressed in the *Coac. Præn.* The only difference, however, observable is, that an adjective analogous in signification supplies the place of
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of the verb, which does not alter the sense. Either of these with the adverb *σιγῇ* in the text, may be resolved into *ἐκτάσις σιγῶσαι*, *vehementes mentis emotiones silentes*. When such is the result of the circumstances in the *Pror.* death inevitably follows.

LV. Defections of voice, arising from pain, are attended with excruciating death.

It has already been observed that, when such take place, attended with *hiccup*, *dissolution of strength*, or *in fever*, with any degree of *convulsions*, the most dreadful consequences ensue. We may therefore rationally conclude, that, if failures of this nature originate from excessive pain, the consequent death will be, as in the text, *excruciating*. The word *δυσθάνατος*, interpreted, *attended with excruciating death*, signifies both *difficulus moriens*,

and *difficilem mortem inferens*: the former of which is applicable to animated, and the latter to inanimated objects. Hence we can with propriety say, *defectiones vocis difficilem mortem inferentes*, sed non, *difficulter morientes*.

LVI. Fevers arising from pains of the *præcordia*, are of a malignant nature.

Galen is of opinion that this *Pror.* is indefinite, and that it conveys no determinate meaning.

LVII. If thirst, in acute diseases, ceases suddenly, and without expectation, it is a bad symptom.

Παράλγως, which is interpreted, *suddenly and without expectation*, properly signifies, *contrary*

trary to reason, as may be seen from note 52, where the three words ἀσήςμως, ἀλόγως & παραλόγως are pointed out as synonymous. In *Aphor.* 27, Lib. 2, we meet with the following phrase, “Τοῖσι μὴ κατὰ λόγον κυφίζουσιν, ὃ δὲ πιστεύειν,” *iis, quæ non pro ratione levant, non oportet fidere.* Here a sentiment similar to that of the text is conveyed, and the emphatic word παραλόγως is expressed by a circumlocution, μὴ κατὰ λόγον. All these, however, are expressive of the same idea, and the explanation may be seen in the note formerly alluded to. The doctrine of this *Pror.* is exemplified in a striking manner by case 2, Lib. 3, *Epid. Hermocrates* the patient, there, described, is said to have been seized with a very violent fever, expressed in the original by the word πυρ, while he lay adjoining to a new built wall; the symptoms are various, but we shall notice such only as are more immediately connected with the illustration of our subject. At the beginning his tongue *was parched*, but he had no great sensation

sensation of *thirst*. The words in the original are “ γλῶσσα δὲ ἀρχομένη ἐπεκαύθη, διψώδης ἔλιναν.” An exacerbation of all the symptoms took place until the eleventh day, and then he appeared to be somewhat easier; on the fourteenth he was free from fever, but the disease returned on the seventeenth with an increase of all the febrile symptoms. On the twentieth he experienced another crisis, was free from fever, did not sweat, and all this time had an aversion to food. His tongue was *very dry and parched*, but he had no *thirst*; the words are “ γλῶσσα ἐπίξηρος οὐκ ἐδίψει.” About the twenty-fourth he had a sensation of heat, and on the following days the fever became very acute; his tongue was *burnt up*. The original runs thus: “ γλῶσσα συνεκαύθη.” On the twenty-seventh he died. Thus we see that the thirst, which he had at the beginning, entirely vanished, and the effect proved fatal. Hence the truth of the text is verified, viz. *that thirst, in acute diseases, ceasing without ex-*
pectation,

pestation, is a bad symptom. It is sufficiently proved from the case just now exhibited that the cessation of thirst was unnatural, for the three original words ἐπεκαύθη, ἐπέξηρος, & συνεκαύθη, indicate strongly the state of the tongue; and shew that the thirst should rather have increased. When, therefore, from external symptoms, we are led to conclude, that the internal affection and heat are very great, and such as ought to excite intense thirst, but no sensation of this nature is felt, it is a sure proof not only of the magnitude and bad tendency of the disease, but of the mind being affected, and the animal sensations becoming torpid from an extinction of natural heat. Hence the following expression of Celsus, in Lib. 2, cap. 7: “*Quibus enim causa doloris neque sensus ejus est, his mens labat.*” Fœsius likewise says that Galen’s opinion corroborates this assertion; which opinion is easily understood from these words: “*Et facultatum & caloris nativi extinctio judicari a Galeno significatur,*

fi fitis nullo merito sedetur." After what has been observed, therefore, not only here, but likewise on *Pror.* 43 and 52, it would almost appear needless to bring more proofs of the doctrine contained in the text. We shall, however, adduce two quotations from Galen's commentary on the *Pror.* He expresses himself to the following purport: viz. That when thirst ceases neither by *sweating, vomiting, nor any other critical evacuation, the disposition does not cease, but the sensation is obscured.* In such a case, he adds that it is a bad symptom. "Τὸτο γινόμενον ἐκ ἀγαθόν ἐστὶ σημεῖον" and again "παντοίως δὲ κακὸν τὸ παύεσθαι τελῶς τὴν δίψαν ἐν ὀξείσι νοσήμασι" the clear meaning of which is, that *in acute diseases when thirst entirely ceases, it is a bad indication.*

LVIII. Copious and profuse sweating, in acute fevers, is a bad symptom.

If

If the fever is not relieved by such sweats, they necessarily weaken the patient, and protract the disease. Hence in *Aphor.* 56, Lib. 4, we have the following words: “Πυρίσσοντι ιδρώς ἐπιγενομένοις, μή ἐκλείποντος τῆ πυρετῆ κακόν· μηκύνει γὰρ ἢ νόσος, καὶ ὑγρασίην πλείω σημαίνει.” Those sweats, according to our author, are favorable which take place in fevers on the following days, viz. the *third, fifth, seventh, ninth, eleventh, fourteenth, seventeenth, twenty-first, twenty-seventh, thirty-first, and thirty-fourth*: the reason he assigns is, “Ὅτι οὗτοι γὰρ οἱ ιδρώτες νόσους κρίνουσιν,” because such prove critical. On the contrary, sweats of a different nature indicate pain, a protraction and return of the disease: “Οἱ δὲ μὴ ὕτως γινόμενοι, πόνου σημαίνουσι καὶ μῆκος νόσου, καὶ ὑποτροπιασμούς.” Vid. *Aphor.* 36, Lib. 4.

LIX. Urine

LIX. Urine voided with pain is an unfavorable symptom, red bubbles, likewise, of a dark bilious hue, remaining in it, and appearing like small drops, are to be condemned.

The word *ἐπίπνουα* in the text, which is rendered *voided with pain*, is according to Fœsius's opinion substituted for *πίπνουα* signifying *cocta*, and then *ἐξαίφνης* or *παραλόγως* is understood ; because it cannot refer to urine concocted, but to that concoction which is *sudden* and *unexpected*, and is universally condemned by our author. Hence in Lib. 2. Epid. we find “Τὰ δὲ κρίνοντα ἐπὶ τὸ βελτίον, μὴ αὐτίκα ἐπιφαι-
νίσθω,” *critical symptoms should not appear suddenly*. It is likewise the doctrine of *Aphor.* 27, Lib. 2, *that bad symptoms which take place contrary to reason are not much to be dreaded, neither are those that unexpectedly prove favorable to be relied on, as they are*
liable

liable to suspicion. The original is “Ὅσοι φοβέσθαι λίην τὰ μοχθήρα γινόμενα παραλόγως· ὑπὲρ τοῖσι μὴ κατὰ λόγον κεφίζουσιν δὲ πιστεύειν.” Corresponding to this we find the following expression “τὰ αλόγως ῥαστυνήσαντα φιλυπόστροφά,” considered as the *chief topic* through the whole of the treatise περὶ κρισίων, *de judicationibus*, which means that *symptoms becoming easier without any probable cause generally return.* In like manner, that urine to which πέποννα is applicable, without such an appearance taking place, either on critical days, or being attended with any consequent marks of a solution, is by no means to be confided in, as it announces a return of the disease; for the apparent crisis is contrary to nature, whose motions are at regular and fixed periods. Hence Galen’s expression, “ἡ γὰρ τοι τῆς φύσεως κίνησις γίνεται μὲν ἐν περιόδοις τεταγμέναις,” and again τεταγμένον τὸ χρῆμα ἐστὶν ἡ φύσις,” *nature is something fixed and determinate.* Lib. 1. *de dieb. decret.* Fœsius, therefore, gives the preference to πέποννα, with ἐξαίφνης, παραλόγως or αλόγως adjoined,

adjoined, as it seems to throw a greater light on the text, corresponds better with what follows, and is more consistent with the unfavorable critical symptoms mentioned in the two former *Pror.* than *ἐπίπνοια*, which though Galen retains, yet he acknowledges the former is to be met with in ancient copies. This opinion, of Fœsius is likewise supported by the following passage in the *Coac. Præn.* viz.

“Οὐρα ἑξαίφνης παραλόγως ἐπ’ ολίγου πεπαινόμενα, φλαῦρα· καὶ ὅλως τὸ παραλόγως πίπον ἐν ὄξει, φλαῦρον.”

which may be rendered thus, *urine suddenly and unexpectedly somewhat concocted is an unfavorable symptom: and upon the whole that, which in an acute disease is concocted contrary to reason, indicates something bad.* This part, therefore, of the *Coac. Præn.* is certainly meant by our author to correspond with the *Pror.* under consideration, as we frequently meet with the same sentiment expressed in both, and one generally gives rise to the other. But the sequel of the same quotation may likewise be adduced

adduced as a further proof, which as nearly as possible corresponds with the text. In the former, it runs thus, “Φλαῦρον δὲ καὶ τὸ ἐξέρυθρον ἐκ τῶν ἐπαινίσμα ἰώδες, κατεχόμενον,” in the latter, “καὶ τὰ ἐρυθρὰ ἐκ τῶν ἐπαινίσματα κατεχόμενα, καὶ τὰ ἰώδεα πονηρὰ.” The latter, in the text, is explained, *red bubbles, likewise, of a dark bilious hue remaining in the urine, are to be condemned.* This explanation is also applicable to the former, as may be seen from a comparison of both. Thus, then, the similarity of expression in the two, as well as other concomitant circumstances, corroborates Fæsius’s opinion of ἐπίπνοια, in the text, being substituted for ἐξάφνης or παραλόγως πίπνοια, and that the preference is due to the last, as it seems to convey a clearer meaning, harmonizes better with the sequel, and is consistent with the untimely critical symptoms in *Pror.* 57 and 58. The following member of the original text just now quoted, and compared, with that of the *Coac. Præn.* though perhaps somewhat difficult,

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yet seems to convey the following sense, viz. that the urine is of a deep red colour, owing to a quantity of unconcocted blood mixed with it, which proceeds from great weakness of the kidneys and natural functions. There is, likewise, conspicuous in it a bilious mixture, which, from the internal heat at this time, being of a fiery hot nature, gives rise to these frothy bubbles denominated in the text, *red, and of a dark bilious hue*. The first of these epithets is expressed in the original by ἐρεθρά, and in the *Coac. Præn.* by ἐξέρυθρον, both which have a similar signification, with this difference only—that it is somewhat augmented in the latter, from its being compounded with ἔξ; which, as was observed in note 53, has generally this power. The word in the text corresponding to the last is ῥώδεα, expressed, in Latin, according to the best commentators, by *æruginosæ*, and may be interpreted *of a rusty, dark, greenish, yellow colour*, which is not inapplicable to a bilious appearance;

pearance. The term *πανθίσματα* occurring both here and in *Pror.* 21, Galen properly defines “*οἷον ἄνθος ἄνωθεν ἐπιπλέμενον*,” which may be rendered both in Latin and English as follows: *tanquam flos supernè incumbens—like a flower swimming on the surface*. From all which the following conclusion may be drawn, viz. that urine of the above description with these bubbles just now explained, as it indicates a vitiated state of the blood arising from imbecility already pointed out; and denotes, likewise, great heat in the internal parts, by which the bile is peculiarly affected, is properly, in our text, denominated *an unfavorable symptom*.

LX. Variegated vomitings are bad, especially if they succeed at short intervals.

Rejections of this kind must necessarily be injurious, as, from their frequency, they relax
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the stomach, and consequently debilitate and weaken the patient. We find the same sentiment differently expressed in the 560th of the *Coac. Præn.* the words are “ οἱ κατὰ μικρὰ ταχῆς ἔμετοι, κακόν,” *frequent vomitings, in small quantities, are bad.* In this respect, therefore, both agree; but in the first, the epithet μετὰ ποικιλίας is applied to the vomiting, which, in the text, is interpreted *variegated*: in the latter the two words χολώδες & ἀκρητος, *bilious, and pure or unmixed.* If we consider, then, that *variegated* and *unmixed*, applied to ἔμετοι mean vomitings of a different kind, the conclusion is, that, in this respect, the two do not agree. The last may be said to be attended with bad consequences on account of the great quantity of bile, which, by its acrimony, tears the intestines, and occasions a pain of the loins, similar to that which takes place in bilious unmixed dejections. Hence, in the *Coac. Præn.* mentioned above “ ἀλγήμεα ἐφ’ ὅς” is inseparably connected with vomiting
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of this kind: and elsewhere in the *Pror.* we have the same effect produced, “ἐν χολώδεσι ἀκρή-
τοις διαχωρήμασι,” *in biliosis synceris dejectionibus*.
The first, viz. ἔμετοι μετὰ ποικιλίας, *variegated vomitings*, are bad, partly from the pain which they occasion, as well as that they indicate a derivation from parts which ought not to suffer. But whatever difference may be allowed from an examination of the original, yet, as was observed formerly, they certainly agree in respect of *frequency*, and are injurious from the causes already assigned. We cannot conclude this note without observing the variation in the *Pror.* and *Coac. Præn.* relative to the word *frequent*; in the former the idea is conveyed as follows: “ἐγγύς ἀλλήλων ἰόντων,” which means, literally, *those vomitings that succeed one another nearly, or at short intervals*, as in the text. In the latter it is expressed by the single word “ταχῆς,” *celeres vel frequenter repetentes vomitus*, such as are *quick and frequently* repeated.

LXI. Cold on the surface of the whole body, in critical days, accompanied with restlessness and anxiety without sweating, is a bad indication; *rigors*, likewise, supervening, are unfavorable.

The 38th of the *Coac. Præn.* appears evidently to be derived from this, as the same idea is conveyed although differently expressed, the “*άλυσμοὶ ἀνιδρῶντες*” of the former corresponding to “*άλυσμῶ ἀνιδρώσι*” of the latter. Cold, therefore, under such circumstances as in the text, will undoubtedly prove hurtful, as it prevents a crisis taking place. But Fœsius adds, *that cold, on critical days, attended with restlessness only, either with or without sweating, is destructive, especially as nature at this time is undergoing a change.* His words are, “*Sed ut perfrictio omnis, ac iniquies corporis, jactatio et incontinentia, sive cum sudore, sive sine sudore, contingant, malo sunt, præcipuè tamen judicium sub-*

eunte naturâ perniciem intentant." The latter part of the sentence is, *rigors, in such cases, are likewise unfavorable.* It may be observed here, that *rigors* in all acute diseases are attended with very bad consequences; hence, in *Pror.* 13, we have "ρίγος ἐπὶ τούτοις κάκιστον," τούτοις referring to φρενιτικῶσι. They generally appear in the last stage of the disease, and are a fatal symptom: Corresponding to this, *Pror.* 19 concludes with the following expression: "σκληρυσμὸς τατέοσιν ὀλέθριον." This clause, relating to *rigor*, is differently arranged in the *Coac. Præn.* We have already, in the beginning of this note, observed the analogy between the *Pror.* under consideration, and the 38th of the *Coac.* But *rigors* in the former are omitted in the latter, and constitute the beginning of the *Coac. Præn.* following, viz. 39th, between which and the 62d of the *Pror.* there is, likewise, an evident similarity.

LXII. Vomitings pure and unmixed, attended with anxiety, are unfavorable.

The word ἀσώδεια, interpreted *attended with anxiety*, has already occurred in *Pror.* 17, which bears the same meaning as in the text, “ἐξ ἐμέτε ἀσώδεις,” *post vomitum anxiosum*. In *Pror.* 42 it is applied to καύμα, hence “μετὰ καύματος ἀσώδεις.” In this sense it means a *gnawing, penetrating heat attended with anxiety*; as may be seen from note 42. The adjective itself is not improperly rendered *anxiosus, implacidus*, or *cum angore aut incontinenti corporis jactatione*; these, however, may be considered, in some respect, as synonymous, and are entirely reconcilable with ἀσση, the original of the word; which implies *fastidium, nausea, et molestia animi*, Fœsius renders ἀλυσμῶ, in the preceding *Pror.* after the same manner. Hence “Ὁκόσα ἀλυσμῶ περιψύχεται,” *perfriktiones summi corporis cum angore*

angore et inquietudine; this is perfectly consistent with *άλω*; which, besides other significations, may be rendered *animo inquieto, anxio, et sollicito sum*. And if we attend to both, the analogy is striking, for the latter implies that *anxiety* and *solicitude* of mind, accompanied with *restlessness*, from which the patient cannot extricate himself. Hence arise disgust, *loathing*, *nausea*, &c. which are, likewise, the concomitants of those vomitings denominated *ασώδια*. A critical explanation of *άλυσμός* may be seen in note ^f on the *Prog.* where it is shewn that Galen explains it by *ἀπορία καὶ ῥιπτασμός*, *anxietas et corporis jactatio*, both which are applicable to *ασώδια*.

LXIII. It is a matter worthy of consideration, whether a deep, profound sleep is at all times to be condemned.

What implies a doubt here, is answered determinately in the 178th of the *Coac. Præn.* which runs thus “ τὸ καρῶδες πανταχῶ κακόν,” and means that such a *sopor* is at all times a bad symptom. Fœsius is of opinion that that *sopor* comprehended under the term καρῶδες, is owing to the brain being loaded with a cold humour abounding with phlegm, which impedes its action and induces *coma*. Hence, by some, it is denominated δυσδιέγερτος κατάσταση, *status ex quo suscitari difficile est, a state out of which it is difficult to be roused*, and, by Galen, βαθὺς καὶ δυσδιέγερτος ὕπνος, a *profound sleep*; where it is evident that the whole head is peculiarly affected. Corresponding to this, likewise, is Erotianus's explanation, who defines καρῶδες to be καρηβαρίαν καρωτικόν, a *weight, or heaviness* of the head inducing *sopor*. Moreover the terminating words of *Coac. Præn.* 31, are a confirmation

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tion of such a *sopor* being attended with the worst consequences, which are fully expressed thus “τὸ καρῶδες κακίστον.”

LXIV. Ignorance of acquaintances, and forgetfulness of the past, in a state of *rigor*, are bad symptoms.

The two terms in the text ἀγνοια & λήθη, are significantly expressed by Galen, as follows, “τὸ μὴ γνωρίζειν τὰς συνήθεις, καὶ τὸ μὴ μεμνήσθαι τῶν πεπραγμένων:” the former plainly signifies, *not to know friends*; and the latter, *not to remember things past*. When such take place, accompanied with *rigor*, it is evident that the mind is particularly affected. Hence arises the conclusion in the *Pror.* that they are *unfavorable indications*.

LXV. Cold after *rigor*, when heat cannot again be excited, is a dangerous symptom.

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It is natural to imagine that warmth and sweats should succeed *rigor*; for, should cold still remain, it is a proof that the natural heat is becoming languid, and that an extinction will soon follow. Hence arises this expression of Galen, “ ἐπὶ ρίγῃ ψυχρὸντα μηκέτι ἀναθερμανθῆναι, πονηρόν,” *it is bad when one after rigor cannot be restored to heat*. Μὴ ἀναθερμαίνόμεναι, rendered in the text, *when heat cannot again be excited*, agrees with the word καταψύξεις, and both may, in Latin, be expressed as follows, *perfrictiones quæ non calefiunt, vel ad calorem non revocantur: colds which cannot be warmed, restored, or recalled to heat*. Though the sense here is evident, yet, I apprehend, the expression is scarcely warranted in English. We can, however, in Greek use the following not improperly, viz. καταψύξειν ἀναθερμαίνειν ἢ νοσούντα, *to warm either a cold, or a sick person: perfrictionem aut ægrotantem in calorem revocare*.

LXVI. It is a bad symptom should persons that sweat much after cold become very hot, moreover a painful heat in the side and *rigors* supervening are unfavorable indications.

There is an evident allusion between this and the 10th of the *Coac. Præn.* In the latter it is said, that *frequent small sweats succeeded by rigor are highly dangerous, and that suppuration attended with a flux, appears towards death.* In the *Pror.* now under consideration there are undubitable marks of purulency, viz. *the frequent sweats and febrile symptoms that take place; to which, likewise, may be joined the burning heat of the side, attended with pain.* Besides, it may be observed that, in patients to whom these are applicable, a flux, generally, of the very worst kind ensues before death, which, by our author, in different parts of his works, is denominated, διαρροία, ῥύσις, and

κοιλίῃ ὑγροτέρῃ. As the symptoms, therefore, in the text are indicative of *purulency* and its *consequences*, they are justly said to be unfavorable.

LXVII. *Rigors* attended with heat, are somewhat dangerous: in such cases, likewise, a burning heat in the face, with sweat, is a bad indication: moreover, cold in the posterior parts excites convulsions.

The word *καυματώδεα* in the original, is in the *Coac. Præn.* *καματώδεα*, and in some copies *κωματώδεα*, which joined with *ρίγηα*, will signify *rigors* attended either with *fatigue*, or *sopor*. As any of the three may happen, we cannot determine to which the preference is due; but should the last take place, the consequence is certainly more than *somewhat dangerous*: this may be seen from the 35th *Pror.* which gives
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out that *rigors* with *törpor*, indicate an alienation of mind. Galen, in confirmation of the last clause of our text, says “ ἡ γὰρ ψύξις σπασμὸς ποιητική.”

LXVIII. Watchfulness, after frequent small sweats, attended with heat, is an unfavorable indication.

The very same idea is expressed in the 41st of the *Coac. Præn.* It has already been observed in note 42d of the *Pror.* that ἐφιδρῶντες, the same as ἐφιδρῶντες in the text, is expressive of frequent small sweats, which generally break out about the head; neck, and breast; and are indicative of the greatest danger: that such, likewise, are frequently mentioned by our author as the never-failing concomitants of *phrenitis*, terminating fatally; it may be added too that, on every occasion, they are condemned by Hippocrates, on account of their

their exhibiting undeniable proofs of great prostration of strength; and that nature is greatly exhausted. Corresponding to this is the following observation of Fœsius: “ἐφιδρώσις Hippocrati multis modis damnatur, tum quod naturæ ex humorum multitudine & copiâ appressionem, tum quod virium imbecilitatem indicet.” Whenever they appear in fevers, they indicate their *malignity*. Hence in *Pror.* 74, we have the following expression: “ἐφιδρῶντες πυρετοὶ κακότηδες,” *febres tenuibus sudoribus malignæ sunt*. After what has been observed, the conclusion of the text surely will follow, viz. *that watchings, after sweats of this kind, attended with great heat, are unfavorable.*

LXIX. After pains recurring in the loins, a distortion of the eye is a bad symptom.



The sentiment contained in this *Pror.*
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meets with little credit from Galen, as is evident from his Commentary on the third book of the Epid. Instead of ὀσφύος, which is interpreted *loins*, some copies have ἰσφύος. This last, Fæsius says, is erroneous; but if a distortion of the eye follows from pain, it certainly is as natural that it should be the consequence of pain in the *palpebra* as in the *loins*: nor do I see for what reason he prefers ἑλλωσις to ἑλωσις; the former of which signifies a *distortion*, and the latter *a rolling of the eye*. Because should either arise from pain, the one is as likely to take place as the other, unless observation determines the result more frequently to be a *distortion*.

LXX. A fixed pain in the breast with *torpor*, is bad; persons labouring under such, when seized with a burning hot fever, die very soon.

Torpor

Torpor in all acute diseases is a very unfavorable symptom. It has been frequently observed that *rigors*, under certain circumstances, are dangerous, and bad indications. Vid. *Pror.* 66, 67, and 13; but, when attended with *torpor*, the consequences are still aggravated, and an alienation of mind takes place. Vid. *Pror.* 35. As *torpor*, therefore, heightens the disease, it must necessarily follow *that pain fixed in the breast, with such a concomitant will be unfavorable*: and in persons thus affected, we may naturally conclude, that *a burning hot fever* will soon prove fatal. The fever mentioned in the text corresponds with that in *Ægr.* 2, Lib. 3, of the *Epid.* denominated, $\pi\tilde{\nu}\rho$, by our author, or is similar to that which, in *Ægr.* 9 and 12 of the same, is known by the name, $\pi\rho\epsilon\tau\acute{o}\varsigma\ \kappa\alpha\upsilon\sigma\acute{\omega}\delta\eta\varsigma$, $\epsilon\acute{\xi}\acute{\upsilon}\varsigma$, *febris ardens, acuta*.

LXXI. Those

LXXI. Those who vomit black matter, that are averſe to food, delirious, have a ſlight pain in the pubes, with fierce aſpect, and ſhut eyes, ought not to be purged, becauſe it is deſtructive. For the ſame reaſon it is improper to produce evacuation in thoſe that are tumid, or troubled with dimneſs of ſight and *vertigo*, like perſons ſomewhat affected in mind; or thoſe who loathe food, and have loſt their colour. In ſuch, likewiſe, as are reduced by a fever, if they are affected with *ſopor*.

The ſubſtance of this *Pror.* with a variety of other articles, is contained in one of our author's epiſtles concerning *bellebore*; where, among other things, he ſays that motion is proper after taking this purge; and chiefly recommends ſailing: he obſerves, likewiſe, that evacuation by vomiting is beſt adapted where the patient is without fever, has an averſion to

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food,

food, is troubled with a gnawing at the mouth of the stomach, or with *vertigo*, and dimness of sight, when the mouth is bitter; and in all cases of pain above the *septum transversum*. But that evacuation downwards should be produced when *tormina* take place without fever, attended with pain of the loins, a sensation of weight at the knees, a difficult flow of the menses, and wherever pains exist below the *diaphragm*. After this he proceeds to describe those that ought not to be purged; and, previous to the observations in our text, he says that evacuations are improper in the following cases, viz. where the patients have lost their colour, are hoarse, affected in the spleen, have little blood, are troubled with sighing, a dry cough, thirst, flatulency, with tensions of the *præcordia*, sides and back, where the vision is blunted; or any of the after-mentioned circumstances take place; such as sounding of the ears, incontinence of urine, jaundice, weakness in the belly, an eruption

of blood, or tubercles. He adds, however, that if at any time evacuation should appear proper, it ought to be produced by *bellebore*, operating upwards, and not downwards; but, in such cases, it is better to prescribe a regimen of diet, and afterwards follow, nearly, the identical words of the text: to which he subjoins this observation—that the herb *sesamoides*, agreeable to what was advanced on *Ptisane*, well pounded in *oxymel* and drank to the quantity of half a *drachm*, purges upwards; and that the third part of the drink should consist of *bellebore*, which, in some measure, prevents the tendency to strangulation. The expression in the original is “καὶ ἥσσον πνίγει.” From all which it is evident that our author, not only in the cases mentioned in the *Pror.* but in many others, discountenances evacuations; which, however, if necessity urges, should be produced upwards. Such as wish further information on this subject, may inspect that

epistle directed to *Democritus*, concerning *bellebore*.

LXXII. A pain at the mouth of the stomach, accompanied with great tension of the *præcordia*, and pain of the head, indicates something very bad, and some affection of the breathing: in such cases do patients die suddenly, like *Dysodes*, whose urine was very red?



It is natural to imagine that the breathing will be affected from a tightness of the *præcordia*; and, should the other symptoms be united with this tension in a very strong degree, the consequences are undoubtedly much to be dreaded. In the case of *Dysodes*, mentioned in the text, there appear to have been evident signs of inflammation, which are strikingly expressed both by the exaggerating adverb *βίαιως*, signifying *violently*, and the preposition

position εἰ, being joined to ἐρυθρὰ, the force of which is an increase of the signification. Vid. notes 53 and 59. In such cases, therefore, as in that just now exhibited, where the inflammatory symptoms arise suddenly to a very great height, a period will probably soon be put to life.

LXXIII. Pain of the neck is a bad symptom in all fevers, especially should *mania* be dreaded.

It was formerly observed, on note 38, that ἐλπίς might be explained *hope* or *fear*, according to the sense of the subject; hence the concluding phrase in the text, ἐκμανῆναι ἐλπίς, *veementem insaniam metuimus*. Should the expectation, however, be raised high with hopes that the patient will do well, we may then, with the utmost propriety, use the same word ἐλπίς.

LXXIV. Fevers attended with *sopor*, lassitude, dimness of sight, watchings, and small sweats, are of a malignant kind,

From the enumeration of symptoms here, it would appear that the fevers alluded to will be apt to terminate in *phrenitis* or *mania*. This is evident from *Pror.* 27, where it is said that *restlessness in fever, attended with small sweats of the superior parts, indicate phrenitis*. The words expressive of such symptoms in the text are *κατωδεις* & *ἰψιδῶντες*; the latter of which has been explained fully both in note 42 and 68. The former is indicative of that *lassitude, restlessness, or tossing* of the body which, in *Pror.* 27, is expressed by *δυσφορία*, where, besides their indicating *phrenitis*, they are said to be highly *pernicious*. The term *κατωδεις*, *attended with sopor*, is synonymous to *καρῶδεις*, which implies a state out of which it is difficult to be roused, or a weight of the head

head inducing *ſopor*. Vid. note 63. It is there, likewise, pointed out to be attended with the worſt conſequences, from the authorities of the 31ſt and 178th of the *Coac. Præn.* Hence “τό καρώδες κακίſτου” in the former; and “τό καρώδες πανταχῶ κακόν” in the latter. Ἀχλυῶδες and ἀγρυπνοί in the original, which mean *attended with dimneſs of ſight, and watchings*, are, likewise, bad ſymptoms. We meet with the firſt of theſe in the end of *Pror.* 46: “ἀχλυῶδες κακόν,” which ſignifies that *dimneſs*, or *a cloud*, as it were, before the eye, portends ſomething bad; and the laſt, with the word expreſſive of *laſſitude*, explained above, and ſome others, is mentioned in *Pror.* 38, as an indication of a violent affection of mind: hence the phraſe ἐλπίς ἐκσπῆναι, *vebemens mentis emotio metuenda*. From the terms, therefore, thus explained, it is evident that fevers attended with ſuch ſymptoms muſt neceſſarily be of a very bad kind, according to the doctrine of our text; eſpeci-

ally as *phrenitis*, or some violent affection of mind, is to be dreaded as the consequence.

LXXV. Frequent shiverings, arising from coldness of the back, with sudden intermissions, and extremely troublesome, indicate a painful suppression of urine.

The word which is rendered *suppression* has already been explained in note 51, to which the reader is referred. It has likewise been observed, in the same place, that stoppages of urine, arising from whatever cause, must be attended with bad effects; as it is presumed a greater or less degree of inflammation is inferred. The suppression, however, under consideration is said to be the consequence of *frequent sensations of cold on the back, with sudden intermissions*. The words expressive of these changes are ὅξως μεταπίπτουσι, corresponding

responding with *ταχὺ μεταπίπτοντα* in *Pror.* 43, or with *πυκνὰ μεταπίπτοντα* and *πυκνὰ μεταπίπτειν* in *Pror.* 28 and 12. The two last relate to *phrenitis*, where it is said *that sudden changes either forebode convulsions, or are attended with bad consequences.* The first refers to the *extremities*, and the effect, according to our author, is *destructive*. As therefore it appears not only from these passages, but many others, that changes of this kind are *unfavorable*, it will naturally follow that a suppression of urine, arising from such shiverings as mentioned in the text, will be *aggravated* and *painful*, when they recur *frequently*, and are attended with *great uneasiness*.

LXXVI. Anxiety and restlessness, if an exacerbation takes place without vomiting, are bad indications.

On a former occasion, the analogy between

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αἰσχυρὸς and αἰσώδης has been observed; the former of which implies *anxiety* with *restlessness*: hence arise disgust and nausea, which are, likewise, not inapplicable to the latter; but a more full explanation may be obtained of these two words in note 62 of the *Pror.* and 6th of the *Prog.* Galen says that αἰσώδεις in the text means *disgust* and *nausea* in two ways, either as it indicates an oppression of body from the weight and superabundance of humours, so that it cannot remain in one situation, or as it denotes that the mouth of the stomach is irritated on account of their acrimony. Patients, however, so denominated from one or both of these, and who are not relieved by vomiting, when an exacerbation takes place, may, according to the text, be said to labour under a disagreeable situation. The same sentiment is expressed in the 557th of the *Cogac. Præn.* with the addition of the following words: “ καὶ οἱ σπαρασσόμενοι ἀνεμέτως,” which
 may

may be interpreted, *those likewise who are much harassed without vomiting.*

LXXVII. Cold over the body, attended with rigidity, is a destructive symptom.

This sentiment is repeated in the 3d of the *Coac. Præn.* and is partly analogous to the 65th *Pror.* where it is said *that cold after rigor, when heat cannot again be excited, is a dangerous symptom.* The cold, however, in the text differs from *that* just now mentioned, as it is supposed to be attended with *rigidity*, which generally proves *destructive*. Hence *Pror.* 19 concludes with these words: “σκληροσμός τουτέστιν ὀλέθριον;” which imply that *rigidity*, in such cases as those abovementioned, is *pernicious*. This state of *rigidity*, for the most part, takes place a short time before death:

death : hence our author, generally mentions it as attended with fatal consequences.

LXXVIII. If thin dejections pass through the body without a consciousness of such, as happens sometimes in affections of the liver, it is a bad symptom, where no alienation of mind has yet taken place.

The words “ μὴ αἰσθανομένῳ ” in the text, are applicable to the patient, but whether they mean without *sensation altogether*, and consequently that the *facies* pass off *involuntarily*, the patient having no recollection thereof, or imply only a deprivation of it in a certain degree, while a consciousness of the deed still remains, we are at a loss to determine precisely. Should the first acceptance be received, it certainly indicates an approaching *delirium*, if it does not already exist. This as-
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fection may be ascertained from different passages of Hippocrates. In the 495th of the *Coac Præn.* where he speaks of *flatulency*, the following words conclude the sentence: “σημαίνει πονηρὸν καὶ παραφροσύνην, ἢν μὴ ἐκὼν τὸτο ποιήται τὴν ἄφεσιν τῆς φύσεως,” which signify *that delirium and something destructive are indicated, if the patient emits it involuntarily.* Again in the beginning of *Pror.* 29, we meet with this expression, “τα ὑρύμενα μὴ ὑπομνησάντων ἐλθῆρια,” *urine voided by persons that have no recollection of so doing, portends destruction.* A striking proof of this we have in *Ægr.* 4. Lib. I. *Epid.* where the wife of *Philinus* in *Thasus*, after childbirth, is represented to have been seized with a violent fever on the fourteenth day. Besides the other aggravated symptoms through the course of the disease, she is said, between the eleventh and fourteenth days, to have voided a great quantity of thick, white urine, resembling that which has been stirred up after standing in the pot for a considerable

considerable time. During which period it is added that she was seldom able to attend to the *admonitions* of her friends. The expression in the original is “ὀλιγάκις ἀναμνησκόντων,” which implies that the by-standers were seldom able to *recall to her mind, or make her recollect*. We see, likewise, that through the whole of the disease, *delirium* generally prevailed, and the event was fatal. From these observations, therefore, we may draw the following conclusion, viz. that evacuations of whatever nature taking place, *without any sensation, involuntarily, and without the recollection* of the patient, indicate either a *delirium* fast approaching, or its present existence: hence the inference of the text, *it is a bad symptom*. In the case, however, now under consideration, the patient is supposed not yet to have experienced an alienation of mind; here then arises a doubt whether or not the phrase, “μή αἰσθανομένῳ,” may be taken in the absolute sense in which it has been above considered, or as implying, only, a deprivation

deprivation of sensation in a certain degree: Fœsius renders it by the words "*absque mordacitatis sensu*:" and Galen, likewise, considers it as expressive of the same idea; which implies *that the fæces pass through the body without a sensation of acrimony or sharpness*. It is evident, however, from the case in the text, that this ought not to happen, as it indicates sensation to be greatly injured, and threatens a state of insensibility inseparably connected with *delirium*, and its consequences. In whatever view, therefore, the words are considered, we may conclude, *that, if delirium does not really exist, it will sooner or later take place, when the evacuations are such as described*. Hence they are justly, in the original, denominated a bad symptom, though not yet attended with an alienation of mind.

LXXIX. Small bilious vomitings are unfavorable, especially if attended with watching.

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In such cases, a dripping at the nostrils is a destructive symptom.

It has already been observed in *Pror.* 10. that vomitings of a dark, bilious colour, accompanied with watching, &c. produce sudden mania. Hence we infer that they are unfavorable. The destructive symptom added, is omitted in the 558th, of the *Coac. Præn.* which seems to correspond with this *Pror.* but whenever such a dripping appears, it is generally condemned by our author. Hence in the *Coac. Præn.* “σταῖξις ἀπὸ ρινῶν αἱματος, κακόν,” and Fœsius says, “σταῖξις,” *apud Hippocr. pluribus in locis damnatur, idque præcipuè si die critico contingit.* Aræteus, however, in Cap. 10. Lib. 1. of the causes and symptoms of acute diseases, has the following words, “ἢν δὲ ἐπὶ τὸ ἀγαθὸν τράπηται, αἱμορραγίη διὰ ρινῶν λάβρως, εὐτε ἀθρόον λύεται ἢ νοῦσος.” This passage refers to pleurisy, and may be explained

as follows: "*but when it assumes a milder and more favorable appearance, there is a profuse hæmorrhage from the nostrils, and the disease has a sudden crisis.*" Hence we see the difference between *αἱμορραγία*, & *σταῖσις*; the former being attended with a *favorable*, and the latter with a *contrary effect*; but Galen observes, when speaking of critical symptoms, that such a *profuse hæmorrhage* seldom takes place.

LXXX. Those women, who, after childbirth, have a stoppage of white purgations attended with fever, deafness, and an acute pain of the side, are seized with a violent emotion of mind.

Επιστάνα, in the text is applicable to *λευκά*, and both conjoined mean that there is a stoppage of white purgations, and may be ren-

dered in Latin, *alba repressa vel coercita*. The participle above comes from one of those verbs in μ , which in the 2 *Aor. activ.* has a passive or neuter signification. The verb itself, besides the more common interpretations, *colloco*, *juxta*, *appono*, and *præficio*, in an *active* sense, will likewise imply *reprimō*, *coerceo*, &c. hence the idea in the passage before us. It is natural to imagine that such a stoppage will be attended with fever, as is represented in the original, and other concomitant symptoms. These are said to be *deafness*, and an *acute pain* of the side; the former of which, as may be seen from *Pror.* 33, when it takes place in acute diseases, *threatens destruction*, “*κώφωσις ἐν ὀξείῃ, &c. κακὴν.*” The illustration of this is given in note 33; where it is shewn that *deafness* in such cases is attended with *an increase of febrile symptoms*. It is, therefore, conformable to reason that a violent affection of mind may ensue on such an occasion, especially when other destructive indications are accompanied

accompanied with an *acute pain of the side*. The same sentiment is expressed in the 525th of the *Coac. Præn.* with this difference only, of ἐπιστάνα being changed into the genitive absolute, which does not, in the smallest degree, affect the sense.

LXXXI. In burning, hot fevers, attended with a slight sensation of cold on the surface of the body, and frequent watery dejections, a distortion of the eyes is a bad symptom, especially if the patient labours under a *heavy stupor*, denominated *catochus*.

The symptoms just enumerated, it is presumed, may be accounted for from the slight cold on the surface of the whole body forcing the matter inwardly, or in some degree affecting its motion, so that the belly is disturbed and irritated by the frequent crude, liquid,

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acrid,

acid, bilious dejections ; and should a quantity of this frigid matter be carried to the head, and settle there, the eyes become *distorted*, and the patients are seized with *catocbus*, or a heavy *stupor*, which, in Latin, is called *coma somolentum* ; this is a very dangerous symptom unless a *crisis* soon takes place. In *Ægr.* 11. Lib. 3. *Epid.* we have an account of a woman, in *Thapsus*, being seized with a fever of this kind : it is said that on the first day, towards night, she was loquacious, desponding, and timid ; in the morning strong convulsions took place, which were succeeded by *delirium*, obscenity of speech, and violent, continual pains. On the second day there was a repetition of the same, with want of sleep, and an increase of the fever ; on the third, the convulsions left her, but *coma* and *heavy stupor* ensued, out of which she awaked again, was ungovernable, delirious, and the fever acute. At night she had a profuse warm sweat over the whole of her body, was free from fever, slept,

slept, returned to her senses, and a *crisis* took place. The convulsions mentioned, Galen and Fœsius are of opinion, arose from a superabundance of humour in the brain, and its afflux upon the nerves, as may be seen from the commentary of the one, and the notes of the other, on this case. The *coma* and *stupor* were the natural consequences of these, and, according to the text, are bad symptoms; which, it is more, than probable, would have returned and proved fatal, had not the *crisis* above taken place.

LXXXII. Sudden apoplectic strokes are destructive to one labouring under a moderate, slow fever, as in the case of *Numenius's* son.

Apoplexy is known by the names *attonitus morbus*, *syderatio*, and *stupor attonitus*. This disease is ranked by Dr. Cullen in the class

neuroses, and the order *comata*. He also takes notice of nine species, besides those instances in which it is *symptomatic*, viz. 1st. *Apoplexia sanguinea*, with signs of an universal plethora, and chiefly of fulness in the head. 2d. *Serosa*, which generally takes place in aged persons. 3d. *Hydrocephalica*. 4th. *Atrabilaria*, observed in persons disposed to melancholy. 5th. *Traumatica*, when the head is injured by violent external violence. 6th. *Venenata*, from poisonous matters, either externally or internally. 7th. *Mentalis*, from passions of the mind. 8th. *Cataleptica*, in which the respiration is not stertorous, and the limbs give way to external force applied. 9th. *Suffocata*, which happens in cases of hanging and drowning. He defines the disease to be *an abolition, in some degree, of the whole of the external and internal senses, and the voluntary motions; while respiration and the action of the heart continue to be performed.* The remote cause is a *plethora*, the occasional causes are

are various ; the proximate is, in general, according to Dr. Cullen, whatever interrupts the motion of the nervous power, whether from or to the brain. This motion, he thinks, in apoplexies from internal causes, is interrupted *by some compression on the origin of the nerves, which compression is occasioned by an accumulation of blood in the veins of the head.* In those from external causes, *the motion of the nervous power is interrupted by directly destroying its mobility, as when mephitic air, fumes from charcoal, &c. are admitted to the nerves.* The following conclusion, therefore, may be drawn, viz. *that sudden apoplectic fits are destructive, whether arising from internal or external causes, inasmuch as the motion of the nervous power, so essential to life, is thereby interrupted, whether from or to the brain ;* but the conclusion still acquires force, if apoplexy, as is the case supposed in the text, happens to be united with fever. The words *λελυμένως & χρονίως* signify *moderate & chronic*,

which are applied to the fever, and are set in opposition to ὑξίως & θερμῶς. The former, however, are frequently joined to ἀποπληκτικά, and then they imply *moderation* in the apoplectic fits, but the first application is approved of by Galen.

LXXXIII. Pains recurring from the loins to the mouth of the stomach, attended with fever, shiverings, a vomiting of thin, watery substance, in considerable quantity, *delirium*, and a failure of voice, terminate in black vomiting.

This sentiment is expressed with greater simplicity in the 108th of the *Coac. Præn.*, which may be explained in the following manner, viz. “ *Pains about the loins and inferior parts, attended with fever, are destructive, if, on leaving these parts, they seize the septum transversum, especially should there be present*
any

any other dangerous symptom." Thus far is the *Præn.* just now quoted applicable to the text; because the symptoms there enumerated are justly denominated *dangerous*. In the latter part, however, of the same *Præf.* it is added, "*but if the other indications are not bad, there is danger of a suppuration taking place.*" Hence these words, in Lib. 2, in cap. 7, of Celsus: "*Si a coxis, et ab inferioribus partibus dolor in pectus transit, neque ullum signum malum accessit, suppurationis eo loco periculum est.*" The word in the original corresponding to *periculum*, *danger*, is ἐλπίς, which may be taken either in a good or bad sense according to the subject. Vid. notes 38 and 73.

LXXXIV. When the eye is closely shut in acute diseases, it is an unfavorable symptom.

This has ~~already~~ been taken notice of in *Pror.* 71, where, among the enumeration of bad

bad symptoms, we have “ ὄμμα κεκλισμένον.” It is one of those, according to our author, which forbid evacuations; because he adds, they are attended with danger. Fœsius, in his explanation of this symptom, has added the word *perfractio*, which, when applied to the eye, will signify *a stiffness and obstinacy*. The reason he assigns is, because κατακεκλισμένος has a place, with the phrase above, among the unfavorable indications enumerated in the *Pror.* already quoted. In the note on *Pror.* 71, it was observed that the substance of the *Pror.* itself was taken from that epistle of our author to *Democritus* concerning *bellebore*; we find, however, that the phrase in this epistle, corresponding to “ ὄμματος κατάκλεισις,” *oculi obferatio*, of our text, or the “ ὄμμα κεκλισμένον” of *Pror.* 71, is “ ὄμμα κεκλιμένον,” which does not, like the others, imply that the eye is *closely shut*, or *locked*, but that it inclines *downwards obliquely*, and may, in Latin, be rendered *oculus obliquè deflexus*. Either of
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the two in acute diseases is generally reckoned
a deadly symptom.

LXXXV. Whether or not, in persons that are restless and anxious without vomiting, and afflicted with pain of the loins, if a furious emotion of mind ensues, are we to expect that black evacuations downwards will take place?

The first symptom mentioned is *restlessness* and *anxiety* without *vomiting*, which has already been condemned in *Pror.* 76; the next is likewise accounted unfavorable; hence in the 318th of the *Coac. Præn.* are the following words: “ ὅτι οἱ ὀσφύος ἀλγήμεν, οὗτοι κακοί,” *those that have pains in the loins are disagreeably situated.* But it is supposed in the text, that these are united with a *ferocity* of mind, which, in the 85th of the *Coac.* is said to indicate

dicatē *convulsions*: hence, “σπασμὸς δὲ προσημαίνουσιν,” and wherever, in acute diseases, *convulsions* take place, we may expect *catochus*, or a *heavy stupor* to follow. Corresponding to this is the 104th of the *Coac.* viz. “τὰ παροξυνόμενα τρόπου σπασμώδεα, κάτοχα;” which means, *that exacerbations, attended with convulsions, induce catochus*. In affections of the mind, however, where *catochus* is induced, *black vomiting* is frequently a consequence: hence in the 103d of the *Coac.* we have “τοῖσι ποικίλως διανοσέεσι καὶ παρακρούσει, πυκνὰ κωματώδεσι, προσδέχισθαι λέγε μέλαινα ἔμετον;” which may be explained as follows: “*that black vomiting is to be expected in persons variously afflicted and affected in mind, if a heavy frequent stupor takes place.*” Though these symptoms so far agree with the text, especially as we have endeavoured to prove that such a violent *emotion* of mind is attended with *convulsions* and *heavy stupor*, yet the effect is not similar; for, in the *Pror.* under consideration, the patients are supposed

supposed to be *without vomiting*: but, surely, if *black vomiting* ensues in one case, it may be concluded that an interruption of it in the other will terminate in *black evacuations downwards*; and this is the more to be expected as the symptoms in the text, viz. *restlessness* and *anxiety*, *nausea* without *vomiting*, and *pain* of the *loins*, seem to originate from a great quantity of various unequal matter pressing upon the veins, which, if not evacuated by *vomiting*, will probably be carried off by *stool*.

LXXXVI. Pain in the *fauces* without tumour, attended with great uneasiness and suffocation, threatens speedy destruction.

It was formerly observed, in that part of the *Prognostics* which treats of *angina*, that it was most to be dreaded, and very suddenly proved

mortal, when nothing appeared either in the throat or neck, but there was great pain and difficulty of breathing in an erect posture; because suffocation generally followed either on the *first, second, third, or fourth day*. It was likewise added, that destruction was equally certain where a pain similar in other respects was excited, and a tumour and redness occasioned in the *fauces*; but that such were of longer duration than the former if the redness was considerable. A third species, however, was said to be protracted for a longer period, in which a redness took place both in the *fauces* and neck: in this the patients generally escaped, if the redness was diffused over the breast, and the *erysipelas* did not return inwardly: but should it disappear, not on critical days, nor the swelling be converted outwardly, and if the patient did not bring up *pus* by coughing, but seemed easy without any sensation of pain, then it was added, that all these symptoms indicated death or a retrocession

cession of the redness. It is evident that the first species more properly belongs to our text, as it is described to be without any appearance either in the *fauces* or neck, to be attended with great *pain* and *difficulty* of breathing. Hence speedy destruction follows from suffocation taking place either on the *first, second, third, or fourth day.* The other two are subjoined, in order that the reader may have a conception of them without having recourse to the *Prognostics.*

LXXXVII. Those persons, whose respiration and voice indicate suffocation, have the *vertebræ* of their neck sunk inwardly, and the breathing towards their dissolution resembles that of one convulsed.

The same sentiment is expressed in the 266th of the *Coac. Præn.* and it appears not only

only to have claimed particular attention from Galen, but is likewise explained at great length by Fœsius, in his annotations on the last part of the second section of Lib. 2. Epid. where this very *Pror.* is quoted. Hippocrates, in the place alluded to, speaks of an unusual kind of *angina*, arising from an *inclination* or *perversion* of the *vertebræ* belonging to the neck. His words are, “ ἦν δὲ τῶν κυναγκικῶν τὰ παθήματα τάδε· τῷ τραχήλῳ οἱ σπόνδυλοι ἔσω ἔρρεπον, τοῖσι μὲν πλέον, τοῖσι δὲ πείλας, καὶ ἔξωθεν δὲ δηλὸς ἐγκοιλὸν ἔχων ὁ τράχηλος, καὶ ἤλγει ταύτη ψαυόμενος,” which will admit of the following explanation, viz. *the affections of those labouring under cynanche, or angina, were of this nature; the vertebræ of the neck inclined inwards, some very much, others in a less degree, and the neck, being touched in that part where it manifested an external cavity, was pained.* It is evident that the very same disease is meant in the text, and that the phrase “ὁ σπόνδυλος ἐγκάθηται” corresponds with that in the above quotation.

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The cause assigned is an inflammation of the muscles of the *larynx*: hence the nerves and ligaments of the *cervical vertebrae* are stretched, which give them an inward direction, and the neck is bent backwards. This kind of *angina* our author in many places says is highly dangerous: to this he alludes in the 34th Aphor. Lib. 4. which runs thus, “*ἂν ὑπὸ πυρετῷ ἐχομένῳ οἰδήματος μὴ ἔντος ἐν τῇ φάρυγγι πνίξ ἐξαίφνης ἐπιστῇ, θανάσιμον.*” *If in the case of fever, when there is no tumour in the fauces, sudden strangulation takes place, it is deadly*: and the 35th immediately following is still more direct to the point, viz. “*ἂν ὑπὸ πυρετῷ ἐχομένῳ ὁ τράχηλος ἐξαίφνης ἐπιστραφῇ, καὶ μόλις καταπίνειν δύνηται, οἰδήματος μὴ ἔντος ἐν τῷ τράχηλῳ, θανάσιμον,*” which may be explained as follows: “*if in fever the neck is suddenly perverted, and the patient can scarcely swallow, while there is no tumour, it is a deadly symptom.*” The 59th Aphor. likewise of Lib. 7. conveys as nearly as possible the same meaning; and in the 26th Aphor. Lib. 3.

the disease is pointed out in these words,
 “ σπονδύλῃ τῇ κατὰ τὸ ἰνίον εἰσῶ ὥσιν,” meaning “*an inward impulsion of the vertebra at the occiput.*”

From all these proofs it is evident that *the sudden suffocation*, as well as *the perversion of the neck*, and *impeded deglutition*, arise from a depression inwardly of the *cervical vertebræ*, which frequently proves fatal. In such cases, likewise, it may be asserted, agreeable to our text, *that the breathing of the patients, towards dissolution, will resemble that of one convulsed.* In the passage formerly quoted of the Epid. the adverb ἐξωθεν, *extrinsecus*, is inserted instead of ἐσωθεν, *intrinsecus*, because it appeared more natural that the cavity, from the inclination and pressure of the *vertebræ inwardly*, should be *external* than *internal*. Galen likewise adopts the former. Such as would wish further information on this species of *angina*, (which Fœsius says is altogether omitted by the more modern writers) may inspect Galen's comment. on the *Pror.* under consideration,

consideration, likewise on Aphor. 34, Lib 4, &c. and Fœsius's notes on that part of Lib* 2. Epid. already pointed out. Nor has Celsus passed it over in silence, as is evident from these words, "*vertebrarum quæ in spinâ sunt inclinationes*," Cap. 1, Lib. 2, where he certainly means that species of *angina* arising from an *inward inclination* and *compression* of the *vertebræ*.

LXXXVIII. Persons affected with pain of the head, *delirium*, and heavy *stupor*, attended with costiveness, and a fierce look, become florid, and a distension of the *scapulæ* and posterior parts takes place.

The phrase "*κοιλίης ἀποκαταμμένης*," rendered *costiveness*, is sufficiently explained in note 41, of the *Pror.* where the idea conveyed by the participle is not only clearly pointed out,

but likewise the synonymous words used by Erotianus and Galen. It is natural to imagine that the patients may become somewhat *florid*, when the symptoms in the text are accompanied with an entire stoppage of evacuation from the belly, because the blood may be in a great measure determined to the head. The other consequence mentioned is, in the original, expressed by “ὁπισθοτονώσεις,” which implies *that they are afflicted in a manner similar to those labouring under ὁπισθόνος*, a particular species of convulsion, beautifully described by Aretæus, in his 6th chapter of Lib. 1, on the causes and symptoms of acute diseases, the subject of which is *Tetanus*. This disease he divides into three different species, as is evident from the following passage, “ἰδίαι δὲ τῆς συνολκῆς ἔασι τρεῖς, εἰς εὐθύ, εἰς τὸ κατόπι, εἰς τὸ ἔμπροσθεν,” which means *that there are three different species of this convulsion; the first is, when the body is extended in a straight line; the second, when it is bent backward; and the third, when*
curved

curved forward. That denominated *τὸ κέρ-
αι*, or *ἐπισθόρονος*, applies to our text, and indi-
cates that the nerves on the back parts are
chiefly affected; when this happens, the pa-
tient, according to Aretæus, is bent back-
wards, so that his head reflected is placed be-
tween the *scapulæ*, his throāt stands out, and
the inferior jaw, for the most part, is separated,
and seldom unites with the upper; his breath-
ing is deep, attended with startings; his belly and
thorax prominent, with incontinence of urine;
the abdomen tense, and, when beat upon, re-
sounds; the hands when extended are twisted
backward; on the contrary, the legs and hams
are curved in an opposite direction: these are
the concomitant symptoms of *ἐπισθόρονος*, which,
in the *Pror.* under consideration, is said to be
a consequence in persons affected *with pain of
the head, delirium and heavy stupor, attended
with an interception of the belly, and a fierce
look.*

LXXXIX. *Rigor* threatens destruction to one labouring under a fever, and having a sensation of lassitude, accompanied with distortion of the eyes. Heavy *sopor* too, in such cases, is a bad indication.

The symptoms here enumerated as concomitants of fever have formerly been considered *unfavorable*. Κοπιώδει, when applied to a person, is expressive of that *restlessness* or *tossing* of the body which elsewhere is signified by δυσφορία. Vid. note 74 of the *Pror.* The phrase “ὀμμάτων διαστροφῇ” is synonymous to “ὀφθαλμῶν ἰλλωσις” in *Pror.* 81, and may be rendered either a *perversion* or *distortion* of the eyes. It is in the same place said to be σημεῖον κακόν, a *bad symptom*; and the word above, when joined with fever, is one of those which indicates it to be of a *malignant kind*. Vid. *Pror.* 74. Should *rigor*, therefore, supervene
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in fever attended with *lassitude*, and a *perversion* of the eyes, which are described as bad symptoms, it must necessarily be considered as *destructive*. But the assertion in the text will still appear in a stronger point of view, when it is evident that our author generally mentions it among the last fatal symptoms in acute diseases, and that it is distinguished by the epithet *ὀλίθριον*, or *κάκιστον*. Hence in the end of *Pror.* 19, “*σκληρυσμός τετίσιν ὀλίθριον*,” *rigidity in such cases is destructive*. And in *Pror.* 13 the concluding words are “*ρίγος ἐπὶ τοῦτοις κάκιστόν*,” *rigor in such cases is attended with very bad consequences*. It is moreover added, that *coma* or *stupor* taking place in conjunction with these symptoms is *unfavorable*: this has already been observed as a bad indication in fever. Vid. *Pror.* 71 and 74. The analogy between the terms “*κωματώδεις & καρώδεις*” has been pointed out in note 74; where it was said that they were synonymous. The latter, however, it may be observed, generally im-

plies *ſopor* in a greater degree. Theſe three words *καμνωδης*, *καρωδης*, & *καταχος*, ſo frequently uſed by our author, are all indicative of apoplexy, though perhaps in different gradations. *Coma* is a leſs violent degree of apoplexy, in which the loſs of ſenſation is not ſo conſiderable; *caros* is a higher ſpecies of *coma*; while *catochus* may be conſidered as more violent than either of the other two. But if, we attend to authors, this diſtinction is not always determinate; for Galen, in his *Method. Med. Lib. xii.* calls *caros* by the appellation *catoche*; and again Hippocrates calls both *catoche*, or *catochus* and *caros*, by *apbonia*. From one, therefore, being ſubſtituted for the other, or the ſame appellation affixed to both, it is impoſſible to aſcertain minutely their different degrees. As a corroboration of this, it may be added, that all three are known by the term *coma ſomnolentum*. Hence we infer that authors have not ſo marked the difference that it can be pronounced upon with certainty.

One thing, however, is deducible—that, as they are all indicative of apoplexy, an abolition in some degree, of the whole of the external and internal senses, and the voluntary motions, takes place, though respiration, and the action of the heart, continue to be performed. An inference, therefore, may be drawn, viz. that any one of them taking place in acute diseases is unfavorable, and consequently *coma* or *sopor*, in a fever, attended with the circumstances in the text, is a bad indication.

XC. Pains of the *præcordia* in fevers, with inability of speech, if not carried off by sweating, are of a bad kind. In such cases, pains of the *ischia*, attended with a burning fever, and a profuse flux of the belly, are pernicious.

The word *abandus*, rendered *inability of speech*,

corresponds nearly with ἀφώγως, and both are expressive of an affection of the voice; consequently extreme debility is inferred from either. Vid. note 8 of the *Pror.* Ἀνιδρωτὶ, *without sweating*, is the same as ἀνιδρωτὶ in the *Coac. Præn.* and may be resolved into ἀνευ ιδρώτος, *sine sudore*. The καυσώδης πυρετός of the text, which so frequently occurs, is accurately described by Aretæus in Lib. ii, cap. 4, of the causes and symptoms of acute diseases. "It consists," says he "of a burning universal heat. This heat prevails especially in the internal parts; the breathing is hot as fire; the inspiration is deep, accompanied with a desire of whatever is cold; a parched tongue, dryness of the lips and skin, coldness of the extremities, the urine deeply tinged with bile, watchfulness, a frequent, small, weak pulse; the eyes are bright and somewhat red, and the countenance is of a good colour." These are the general symptoms of this disease, which, with pains of the
ischia,

ischia, and a profuse flux from the belly, is said to be destructive, especially when these succeed pains of the *præcordia*, where debility has, without sweating, taken place.

XCI. Those persons who, after the crisis of fevers, are seized with a failure of voice, die affected with *tremor* and *coma*.

The expression “ φωνὰ ἐκλείπειν ” is synonymous to ἀφωνία, rendered formerly *failures* or *defections* of voice, which have been condemned both in *Pror.* 23 and 24, when attended with *hiccup* or a *dissolution* of strength. It was likewise observed, in *Pror.* 54, that such, in fever attended with convulsions, are succeeded by violent emotions of mind accompanied with silence, and forebode destruction. It is more than probable that any of the bad consequences above mentioned, may
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be a concomitant of the failure of voice taken notice of in the text, especially as it takes place after the *crisis* of a fever, and consequently denotes great *debility*. It is added, that such a failure terminates fatally in *tremor* and *coma*. In this respect, the event coincides, in some measure, with that of *Pror.* 54, because *tremor* is indicative of the mind being affected, as may be seen both from *Pror.* 19 and 20.

XCII. In patients labouring under a burning heat, fullness, and heavy *stupor*, whose *præcordia* are variously affected, and bellies become tumid; attended with an obstruction of the alvine discharge, and small sweats about the head and *thorax*, whether or not does a thick, confused breathing, and an excretion resembling *femen*, indicate hiccup, and bilious frothy dejections? In such cases, urine of a sparkling appearance is serviceable, and the belly is moved.

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The filliness mentioned in the text implies *foolishness* of thought, and is properly explained by Galen, "μώρωσις τῆς διανοίας;" what is rendered an obstruction of the alvine discharge, is, in the original, expressed by "σίτων ἀποελαμμένων." Patients labouring under this symptom have a sensation of fulness, and are properly denominated ἐπισχημένοι τὴν γαστέρα, which signifies that they are bound in the belly. These, with the other unfavorable indications above mentioned, are represented as giving rise to a *thick, hurried* breathing, and an excretion resembling *jemen*, which from the tumidity, &c. are not improbable consequences; nor, in such cases, is it inconsistent that *biccup* and *bilious frothy dejections* may take place. The particular kind of breathing here taken notice of, is expressed by "τό θαλερόν πνεῦμα," which has already occurred, and been explained
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at length in note 39. The word “γονοειδής,” rendered *an excretion resembling semen* is justly resolved by Erotianus into “ἔρου λευκὸν καὶ παχύ, or ὁμοῖον γόνῳ ἢ σπέρματι, meaning *thick white urine like semen*; but, instead of this, *τονοειδής* is sometimes to be met with, and then it is applicable to the breathing, which Galen explains “τὸ πνεῦμα ξὺν τόνῳ, or μετὰ προθυμίας ἰσχυρᾶς,” signifying that the breathing is performed with *tension, pain, and great desire*. In this view, therefore, the latter is equally expressive with the former. In the latter part of the text it is said that urine of a *sparkling appearance* is serviceable to patients in such disagreeable circumstances; the word corresponding with the phrase above is *λαμπῶδες*, which, according to Erotianus, means urine *with a thick froth swimming upon it*; this is consistent with the original word *λάμπη*, which is rendered *crassior sputa vino innatans*; nor does it counteract the explanation already given: it is not improbable, therefore, that such urine, accompanied with
a lax

a lax belly, will prove critical to persons labouring under the unfavorable symptoms described in the *Pror.*

XCIII. The fever becomes more acute in persons affected with *coma*, when frothy dejections ensue.

Coma, in acute diseases, must be considered as an unfavorable symptom. Vide note 89. But it is still more so when attended with an increase of fever, which is said to take place should frothy evacuations appear. The bad tendency of such has already been pointed out in *Pror.* 50, where the doctrine of the text is corroborated in these words, "dejections that terminate frothy, pure, and unmixed, indicate an exacerbation of the disease." We have, likewise, an observation somewhat similar in *Pror.* 21, which is "that a frothy bubbling,

bubbling, in bilious dejections without mixture, is a bad symptom;" from all which it is evident that such an appearance is generally condemned by our author.

XCIV. If a resolution naturally takes place of defection of voice, arising from pain of the head, in fever attended with sweats, a continuance of the disease is to be dreaded; *rigor*, in such cases, is not a bad symptom.

Fœsius, in the rendering of this *Pror.* has added to the *resolution* these words "*ægrī ac præter voluntatem excrementa demittunt, malumque remitti videatur*," to which nothing in the original corresponds. It should seem, therefore, that he considers them as a natural consequence in the case before us, which now, with the addition of these, implies, besides the *resolution* mentioned, *involuntary evacuations*

tions and a *remission* of the complaint taking place. It has already been observed in note 78, that such evacuations are a bad symptom, especially as they indicate *delirium* either existing, or that it will sooner or later take place. But in the instances there adduced, and in the *Pror.* itself, dejections of this description must necessarily be considered as indications of the disease hastening to a termination, or of its progressive bad tendency. No such inference, however, can be drawn in the present case, because the evacuations here, in conjunction with the other symptoms, seem rather to indicate something favorable, though the disease may be protracted for a considerable time. At the end of the *Pror.* it is said that *rigor*, in such cases, is not a bad symptom. We have formerly more than once taken notice of *rigors* being described by our author, as generally fatal towards the close of acute diseases: the reason is obvious, for at that time the natural heat being wellnigh extinguished cannot

again be excited ; but this is by no means supposed to be the case in the text.

XCV. Should *tremor* of the hands be attended with pain of the head and neck, a slight degree of deafness, and thick black urine; in such cases it may be expected that a pernicious black vomiting will ensue.

The word ὑπόκωφος implies deafness in a diminutive sense ; hence it is rendered above, *a slight degree of deafness*. It has been formerly observed that the preposition ἐκ or ἐξ prefixed to a word, augmented the signification, as ἐξέρυθος, *prærubër, valdè ruber, very red* ; ὑπὸ on the contrary diminishes it, as in the present instance. The latter part of this *Pror.* is ambiguously expressed in the original, as is evident from the phrase, “ μέλανα προσδέχεσθαι ἤξειν δάεθριον,” which is rendered, *that a pernicious black vomiting*

vomiting will ensue. Here nothing appears which implies *vomiting*: but in the 176th of the *Coac. Præn.* the same sentiment is expressed, and vomiting is clearly signified. The symptoms, likewise, previously enumerated, are such as may be expected to terminate in this manner.

· XCVI. Failures of voice, attended with dissolution of strength and *catocbus*, threaten destruction.

The 250th of the *Coac. Præn.* corresponds exactly with this prediction. The adverb *κατόχως*, in both is applicable two ways; if joined to *ἀφωνίας* it will signify *obstinate* and *fixed* defections of voice; but if considered separately, it is, then, indicative of *catocbus*, which is a concomitant of dissolution of strength, and a failure of voice. This last acceptance is approved by Galen, and conformable to the

explanation given in the text. There appears, however, very little difference in the result; for when *catochus* is joined to a failure of voice, with dissolution of strength, it is natural to imagine that such a failure will be *obstinate* and *fixed*; and again should a failure of *this description* be united with prostration of strength, *catochus* may be inferred, which is attended with bad consequences in acute diseases. Vid. note 89. It has, likewise, been observed on many occasions, that failures of voice are unfavorable. Vid. *Pror.* 24 and 91. We may, therefore, conclude that they are still more so when attended with *catochus*.

XCVII. Pain of the side accompanied with bilious spitting, vanishing suddenly without any probable cause, indicates a violent affection of mind.

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The word ἀλόγως rendered, *suddenly without any probable cause*, has been explained fully in notes 52 and 57; where it has, likewise, been shewn to be synonymous to ἀσήμως & παραλόγως. Any of the three, joined to symptoms in acute diseases, indicates something happening *without* or *contrary to reason*, or where *no cause can be assigned*. When such is the case, it is always accounted unfavorable. Corresponding to this we find the doctrine of *Pror.* 52 and 57. the latter respects thirst ceasing *suddenly* and *without expectation*, and the former an alteration of symptoms to the better *without any evident cause*; the conclusion in both is that such an event is either destructive or a bad symptom. Our text furnishes likewise another striking proof of this, especially as a violent emotion of mind is said to arise from pain of the side, with bilious spitting, ceasing *suddenly* without a *reasonable cause*.

XCVIII. After pain of the neck, attended with *sopor* and sweats, if the belly inflated voids thin and watery dejections by forcible means, and should a stoppage take place afterwards from what is not bilious, a continuance of such will protract the disease longer. Whether or not are watery dejections, without a mixture of bile, more mild, and serviceable to the flatulent tumour?

The phrase in the original, “ἐκ τούτων ἀχολα ἐξίστανται,” is somewhat ambiguous, for no signification formerly affixed to the verb in this book can possibly apply: Galen and Fæsius, in place of it, have substituted ἐφίστανται; in consequence of which it is rendered, *should a stoppage take place afterwards from what is not bilious*: corresponding to this signification we find λευκά ἐπιστάντα implying *a stoppage of white purgations*, in *Pror.* 80. But allowing this to be

be the case, there is still a difficulty to affix the proper idea; for an entire stoppage certainly cannot be meant, as such would not correspond with the latter part of the sentence. If therefore in any way applicable, the meaning must be a *stoppage* of what was formerly *thin* and *watery* by what is not *bilious*. The question put at the end of this *Pror.* we apprehend, may be answered in the affirmative.

XCIX. If the belly is tense, emitting by purgatives something liquid, and swells suddenly, it indicates convulsions, as is manifest from *Aspasius's* son. *Rigor* supervening is destructive. In such cases, when one inflated and spasmodically affected has sustained the disease a length of time, putrid matter of a greenish bilious colour issues from the mouth.

In the 86th of the *Coac. Præn.* there is a
O 4 sentiment

sentiment similar to part of our text, which conveys the following meaning, viz. that sudden *tumours* of the belly in long continued diseases, are attended with convulsions. To this Fœsius refuses his assent, as he says that *tumours* of the belly happening *unexpectedly*, are heterogeneous in their nature, and have nothing in common with convulsions. He infers, therefore, that the assertion is rash, as is evident in dropical cases where various humours abound. His own words are, “ *tumores ventris qui præter modum ac præter rationem sunt, cum heterogenei sint generis, nihil habent cum convulsionibus commune, idcirco temerè adscriptum videtur, ut ex hydrophicis videre est, qui pluribus tumoribus abundanti.* The two following conclusions, however, are not improbable; the former of which is, *that rigor supervening threatens destruction.* This may be attributed, as formerly, to the natural heat in such cases being wellnigh extinguished, so that it cannot again be excited. Nor is it repugnant

repugnant to reason that putrid matter of a greenish bilious colour should issue from the mouth of one inflated in the manner described in the text, and who has sustained the disease for a length of time,

C. Continued pains of the loins gradually taking place, revolving and twisting about the *præcordia*, attended with loathing of food and fever, if such occasion an intense pain of the head, it soon puts a period to life in a convulsive manner.

The word “*γριφόμενα*,” which is rendered *revolving* and *twisting*, rarely occurs; and Galen explains it by *ἐνελόμενα*, meaning those pains which *roll about* the *præcordia*:* it may be properly expressed in Latin by *involuti, implicati, vel irretiti*. Others explain it by *συνεγγίζοντα*, or *συνάπτοντα*, either of which conveys

veys the idea of pains *touching* or *reaching* the *præcordia*. This, however, is rejected by those who say that the word does not simply imply pains *touching*, but such as affect the *præcordia* by certain obscure *windings* and *convolutions*. Those who espouse the latter opinion, derive the word in our text from γρήφος, *a fisher's net*, in which there are a great many turnings and windings, consequently they affirm that the phrase “ἀλγύματα πρὸς ὑπα-
χόνδριον γρηφόμεια,” means pains reaching the *præcordia*: “μετὰ τινὸς σκολιότητος, ἀλλ’ ὃ ψιλῶς συνάπτοντα,” *cum quadam tortuositate sed non levitèr tangentes*, in a certain *winding manner*, but not *slightly touching*. By this, they say, it is probable Hippocrates meant a sympathetic affection, and spasmodic contraction of the nerves. It is not inconsistent, therefore, that an intense, acute pain of the head, arising from such, attended with loathing and fever, may induce convulsions, and terminate fatally,

CI. *Rigors* supervening, accompanied with an exacerbation at night, watchfulness, *delirium* in sleep, and sometimes a spontaneous flow of urine, terminate in convulsions with *sopor*.

Galen and Fœsius have changed *φλεβοδυνάμεια* in the text into *φλεδυνάμεια*, which, when applied to *rigors*, means *those attended with delirium*. Corresponding to this, we find in Galen's exposition of the words used by our author, *φλεδυνάμεια*, explained by *φλύαρον*. Erotianus, however, substitutes *φλεβοδύμνη*, in his exposition, and adds at the same time, that some are of opinion it ought to be read *φλεβοδύμνη*. This last is only a contraction for the first mentioned word, and implies an *agitation* of the veins or arteries, consequently a frequent strong pulse. Fœsius seems not to understand the tendency of the first employed by Erotianus, nor does the latter meet his approbation, as he is of opinion
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that such an *agitation* is not applicable to the *rigors* under consideration; and indeed it seems fully as consonant to reason, that *delirium*, from the other symptoms enumerated, should be a concomitant of *rigor* in the present case.

CII. If persons, who are troubled with small sweats at the beginning, and void concocted urine with great heat of the body, should grow cold without an evident cause, and are, again, suddenly affected with a burning heat, *torpor*, *sopor*, and convulsions, the case threatens great danger.

The concurrence of symptoms mentioned here must be highly destructive, and the event, in some measure, seems to agree with what has, on different occasions, been advanced, viz. *that sudden changes in acute diseases are unfavorable, especially where no cause appears.* Vid. *Pror.*

Pror. 43, and note *ibid.* The word ἀκρίτως, explained *without an evident cause*, is similar in its signification to ἀλόγως, παραλόγως, & ἀσήμεως, which are all synonymous. Vid. notes 52 and 57.

CIII, Pains of the head attended with *sopor* and a sensation of great weight, are unfavorable in women that are pregnant; such too are *perhaps* liable, in some degree, to convulsions.

The same sentiment is expressed twice in the *Coac. Præn.* but the diction is somewhat different in all. Convulsion in the 517th of the *Coac.* is considered as a concomitant of the other symptoms, as is evident from the words “μετὰ βάρους καὶ σπασμῶν,” whereas in our text, and the 534th of the *Coac.* mention is made of it in an ambiguous manner, so that we cannot with certainty infer its existence. This

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is manifest both from the adverb ἵως, and the particle τι; the former of which is rendered *perhaps*, and the latter, *in some degree*; both implying a doubt of convulsions taking place. This ambiguity is, in some measure, supported by the 174th of the *Coac.* where, after an enumeration of the symptoms in the text, without applying them to any particular persons, we have the following expression, “ποιεῖ τι σπασμῶδες,” which words imply that they occasion *something* convulsive. Fœsius observes that τι, here, implies *some degree* of doubt, as appears from his own words, “τι enim aut rarum, aut levem rei eventum prædicit.” On the other hand, if we consult the 171st of the *Coac. Præn.* which corresponds in substance with the last mentioned, there is no ambiguity, as is evident from the conclusion, viz. “ἴθις σπασμῶδια γινεσθαι,” which signifies *that convulsions follow*. After what has been advanced it is impossible to determine absolutely on this point; it may, however, be observed that the
symptoms

symptoms in the text seem to arise from an oppression on the origin of the nerves, occasioned by repletion of the head, which must undoubtedly injure the animal functions ; nor is it improbable, in such a case, that the powers of sensation and motion are peculiarly affected, and that convulsions may take place. Galen, however, in his commentary on this *Pror.* says that *such* is not an absolute and necessary consequence, which seems to countenance the ambiguity there expressed. Instead of ἐφείλετ, the last word of the *Pror.* we find in the 534th of the *Coac.* already quoted, ἀφείλετ, which is erroneous, because convulsions happening can never be attended with advantage in the case described.

CIV. Suffocating pains in the *fauces* without a *tumour*, threaten convulsions, especially if they originate from the head, as in the case of *Thrasinontes's* cousin.

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The inference here seems to arise from the case of some particular patients, but is not universally conclusive, as appears from the phrase “ ἔχει τὶ σπασμῶδες,” which Hippocrates uses in order to shew that convulsions are either *small*, or *seldom* happen. Hence Fœsius, in his note on the 262d of the *Coac. Præn.* which corresponds nearly with the text, has these words: “ *quâ pbrafi, aut parvas, aut raras esse convulsiones innuit Hippocrates (ut scribit Galenus);*” the *quâ pbrafi* relating to ἔχει τὶ σπασμῶδες. Persons affected with the pains described in the *Pror.* generally die from strangulation, though convulsions may be suspected when such pains derive their origin from the brain.

“CV. Convulsions that arise from *tremor*, accompanied with sweating, threaten a relapse. In such cases, a *rigor* supervening
proves

proves critical, which is excited with a sensation of heat previously about the belly.

It has already been observed that *rigor* taking place towards the end of acute diseases, is generally mentioned as a *fatal symptom*, and in *Pror.* 65th, it is represented as *dangerous* when succeeded by cold. It is likewise accounted *unfavorable* when joined to a painful burning heat of the side, in persons that sweat profusely, and become very hot after being cold. Vid. *Pror.* 66. *Rigor*, however, in certain cases, indicates a *crisis*, especially when it begins with a sensation of heat about the belly, as is supposed in the text. We find likewise that the latter part of *Pror.* 94, corresponds, in some measure, with that kind of *rigor* mentioned here. The words are “ἐπιπύρεται τέτοιον ἢ πομπόν,” which mean, that *rigor in such cases is not a bad symptom*.

In the former part there had been evident marks of a resolution, or something favorable taking place, so that the *rigor* following is rather to be considered as *critical*, and in this respect analogous to *that* in the text. But, even in those instances, where it either attends or follows a *crisis*, it is liable to suspicion, and frequently productive of no good. Vid. *Pror.* 107.

CVI. Pain of the loins, head, and mouth of the stomach, attended with violent hawking, affords suspicion of convulsions.

Pain at the mouth of the stomach, accompanied with *pain of the head*, have already been noticed in *Pror.* 72, as indicating something *very bad*. But these two are still aggravated by the addition of *violent hawking*, and *pain of the loins*. This last, when it frequently

quently takes place, without an evident cause, is, in the 322d of the *Coac. Præn.* denominated “κακοήθους ἀρρώστιας σημεῖον:” which means *an indication of a malignant disease*. It is said of the *first*, when frequent in old age, that it indicates death, as is evident from these concluding words of *Coac.* 286th: “θάνατον ἐξαπίνασον σημαίνει.” This effect may be accounted for from the exquisite sensibility of the stomach, for it is not improbable that an acute racking pain in this *viscus*, may be attended with *syncope*, especially in old age; hence Fæsius, when speaking of the violent pain at the mouth of the stomach, has these words: “*Qui ob nimis exquisitum ejus sensum ac debilitatem, eamque partium consensionem, in senibus repentinum minatur exitium, quod, ob vitalis facultatis imbecillitatem, dissipatis spiritibus et conferto affluxu suffocato calore, velut in syncope accidit.*” The bad consequences, therefore, of *pain in the loins*, and *at the mouth of the stomach*, have been pointed out; but should these be

accompanied with *frequent* and *violent bawking* and *pain of the head*; it is not improbable that convulsions may, in some degree, take place, which is all that is expressed by the phrase “ἔχει τὴν σπασμῶδες” of the text.

CVII. *Rigor* happening at the time of a *crisis*, is somewhat to be dreaded.

The word ὑπόφωνον joined to πῖρος in the *Pror.* means that such a *rigor* as is mentioned, is *foreign*, or *irregular*, and may be rendered, in Latin, by *alienus*, *non conveniens*, *non regularis*. Galen, in its place, substitutes ὑπέφοβον, and in some copies ὑπόδεινον is to be met with. Any of the three conveys the idea that *rigor* taking place at the time of a *crisis* disturbs the operations of nature, as it is intermixed with critical evacuations; and, instead of promoting, rather retards them. For, agreeable

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to the laws of nature, it should precede such evacuations, and not attend or follow after them. Vid. Fœsius's note on the 321st of the *Coac. Præp.*

CVIII. Dejections "somewhat livid, and of a turbid appearance, as well as thin watery urine, are liable to suspicion.

What is rendered, *of a turbid appearance*, is expressed in the original by *ταραχώδης*, which certainly agrees with dejections: the same word has already occurred in *Pror.* 4th, but, then, it is applied to patients *disturbed* with want of sleep. It may be questioned whether or not any *confusion* or *disturbance* of the persons is implied here, or if it is applicable to the dejections only, and denotes them to be of a particular colour. The two epithets *thin* and *watery*, applied to the urine, have been

pointed out as dangerous in *vomiting*. Vid. *Pror.* and note 83; and they may be considered as *dangerous* indications in the present case, especially when united with dejections of a *darkish, livid* colour, which is always a bad symptom.

CIX. When the *fauces* are slightly inflamed, and the belly makes a grumbling noise, with fruitless attempts of going to stool, accompanied with pains of the forehead, in patients continually grappling with their hands, as if in search of something, that have a sensation of lassitude, and pain from the blankets or other clothing, exacerbations in such cases are uneasy and difficult to be sustained. Much sleep, likewise, threatens convulsions; the pains of the forehead are oppressive, and the making of urine is attended with great trouble.

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The same sentiment is contained in the 267th of the *Coac. Præn.* with some diminution. The latter part is altogether omitted; and we find it at the end of the 348th of the *Coac.* which corresponds to the 105th of the *Pror.* Fœsius, however, says that its place, there, is improper, as may be learnt from the following expression: "*cujus pars extrema ex Pror. 109, hac est temerè affuta.*" The *cujus* refers to the 348th *Coac.* All the symptoms enumerated seem to be unfavorable, and forebode danger. *Pains of the forehead* are the natural concomitants of the fruitless attempts in the text, *grappling with the hands*, as if in search of something, is one of the well-known dangerous symptoms attending *phrenitis*, *cephalalgia*, &c. and is illustrated at considerable length in the *Prog.* Vid. note 34 of the *Pror.* The *lassitude* mentioned here has been

explained in note 74, and is expressive of that kind of *restlessness* and *tossing* of the body, which, elsewhere, is signified by *δυσφορία*. Besides *these*, it is added, that pain arises *even* from the *blankets*, or other *clothing*, this is indicative of the insupportable situation of the patients. In such cases an exacerbation is said to be attended with great *trouble* and *difficulty*. The word in the original, expressive of *difficulty*, is *δυσκολα*, which may be applied, as in the case before us, to signify the difficulty of bearing up under oppressive symptoms of disease. Fœsius observes that the diversity of symptoms here rather creates an obstacle in the explanation. Hence these words in his note on the 267th of the *Coac.* which corresponds in some respect with this *Pror.* "*Quæ ob diverſi generis cauſum coacervationem parum ad præſagii doctrinam conferat.*"

CX. A stoppage of urine takes place in persons affected with *rigor* and convulsions, as
happened

happened to that woman, who, after shivering fits, was seized with profuse sweating.

A famous commentator says that this *Pror.* may give rise to a twofold explanation: the first is, that the suppression of urine is in consequence of *rigor* and *convulsions*; the second implies that *it* precedes, and is an indication of *them* taking place. Proofs may be adduced in favor of both. In *Pror.* 155th, we have the following expression, “ τὰ ἐπισχημένα μετὰ ῥίγους ἔρα πονηρά,” *a stoppage of urine with rigor is unfavorable*; which may rather be applied to the first explanation; the second may be supported by these words of *Aph.* 9, sect. 1, Lib. 6, *Epid.* “ πρὸ ῥίγους αἱ ἐπισχίσεις τῶν ὕρων,” *suppressions of urine precede rigor*. The first, however, seems more consistent with the text, and rather meets the approbation of Galen; but, in either case, a copious flow of urine takes off
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the spasm. Hence in the *Coac. Præn.* we have these words, “σπασμὸν λυτικὸν ἔχει διεξόδος πολλή.”

CXI. Evacuations that terminate unmixed, indicate an exacerbation in every case, especially in those abovementioned; and in instances of this kind tubercles commonly break out about the ears.

It has already been observed, in *Pror.* 50, that dejections terminating *frothy* and *unmixed* indicate an increase of the disease. The same sentiment is contained in the beginning of the 613th of the *Coac.* The word, however, which is rendered *terminate*, Fœsius explains by *tendunt*, which means such evacuations as have a *tendency* to being unmixed. He adds, that it may be expressed by *desinunt*; and surely the participle itself, being derived from τελευτάω, admits

admits of the latter signification. The phrase in the text, “ τῆτοις δὲ καὶ πάνυ,” corresponding to the words, *especially in those abovementioned*, relates to the persons affected with *convulsions*. in the *Pror.* immediately preceding. As a corroborative proof of this, we have, in the 613th *Coac.* already alluded to, not only the bad tendency of dejections terminating *frothy* and *unmixed*, but these words are added, “ τοῖσι δὲ σπασμώδεσι καὶ πάνυ,” *especially in those affected with convulsions*.

CXII. The awakening suddenly out of sleep, with a degree of confusion and boldness, threatens convulsions, especially if such is attended with sweats.

CXIII. Sensations of cold on the neck and back, which seem to pervade the whole body, accompanied with frothy urine, *delirium animi*, and dulness of the eyes, indicate convulsions fast approaching.

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The substance of these two *Pror.* appears to be contained in the 83d of the *Coac.* but it is impossible to ascertain, agreeable to the doctrine of the first, that *convulsions* are a necessary consequence of such an *awakening* out of sleep as described, either *with* or *without* sweats. It is, however, much more probable that *they* should take place from the causes mentioned in the last, viz. *cold* pervading the whole body, and *urine* of such an appearance. In confirmation of the first of these producing convulsion, the words in the end of *Pror.* 67 may be adduced, “ ἡ ψύξις τῶν ὑπισθεν σπασμῶν ἐπικαλείται,” *cold of the posterior parts provokes convulsions*; and Galen uses the following, “ ἡ γὰρ ψύξις σπασμῶν προηγουμένη,” *cold is an exciter of convulsions*. The urine in the text that is said to excite *convulsions* in conjunction with *cold*, is denominated αἰφρώδεις; in the 83d of the *Coac.* ὑμενώδεις, which means urine with *membranous* appearances

appearances ; and in the 263d of the *Coac.* it is called κριμανώδες, implying urine which contains something in it resembling *small broken pieces* of barley. Galen inclines rather to that kind with *membranous* substances, as being more indicative of convulsions. Hence the words of a learned commentator, “ *velut convulsionis indices magis.*” Nor is it improbable that urine of this kind, containing a quantity of *crude, thick, frigid* matter, in which, when stirred up, there appear small *membranous* substances and *fragments*, denotes a great waste of the whole body, as well as a particular affection of the nervous power, and consequently that convulsions will ensue. The last species, known by the term κριμανώδες, is frequently taken notice of in the *Epid.* and is defined by Fœsius, “ *urinæ quæ hordei tosti neglegentiùs moliti crassioribus frustulis similia continent,*” which, as it indicates a great waste, he adds, “ *non absurdè convulsiones suspectant, præsertim si partium solidarum tabitudinem*
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præ se ferunt." It is, further, added by the same, "*at verò quia interdum hujusmodi urinæ summæ inequalitatis et cruditatis, ex flatuum permixtione, suspicionem augent, nil mirum est in tanta flatuum et cruditatis materiâ, præsertim si nervorum principium appetitum fuerit, convulsiones suboriri posse.*" The meaning of these two quotations may be comprehended in the following sentence, viz. *that is neither improbable nor to be wondered at, that urine of the above description as it creates a suspicion of great crudity, with a mixture of flatulence, should give rise to convulsions, especially if it manifests a waste of the solids, or if the origin of the nerves is affected.* From these observations, therefore, it may be concluded, that urine, denominated *ὑμενώδες*, or *κρίμνώδες*, is indicative of *convulsions*; and that these two species are not improperly substituted in the *Coac. Præn.* instead of *ἀφρώδες* in our text. The latter part of *Pror.* 113, constitutes the 226th of the *Coac.* except only that *dulness*

dulness of the eyes precedes *deliquium animi* in the last; and the words “σπασμώδες συντόμος,” are met with instead of “σπασμὸν ἐγγὺς σημαίνει,” both of them expressive of convulsions soon taking place. It may here be observed, that convulsions are not absolutely inferred from these last mentioned symptoms, but as they are indicative of an affection of the origin of the nerves, it is probable such may ensue.

CXIV. Pains, of the elbow and neck threaten convulsions; such proceed from the face, accompanied with a frequent noise in the *fauces*, and a flow of *saliva*. In such cases sweating, during sleep, is a favorable symptom, and it is not improbable that many are relieved by sweats; pains in the inferior parts are easily sustained.

It appears that the pains, here, are somewhat regular in progression, nor is it inconsistent

sistent that relief, in such cases, should be procured by sweating. The passage in the original, which is rendered, *and it is not improbable that many are relieved by sweats*, is put by way of question, in the following words: “ἀράγε οὐ πονηρόν;” &c. meaning, is it not bad to be relieved in the manner just mentioned? This however seems an absurdity, as, in the preceding clause, sweats were said to be *favorable*; on this account, therefore, I hazarded the above explanation.

CXV. Persons troubled with small sweats in fever, accompanied with pain of the head, and costiveness of the belly, are liable to convulsions.

These symptoms indicate that the brain is oppressed with a superabundance of humours. Hence it is probable, though not absolutely necessary, that convulsions may ensue. The
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two last symptoms attended with *delirium* and *heavy stupor*, have already been pointed out as giving rise to *ἐπισθρόνος*, a particular species of convulsion, described by Aretæus. Vid. note 88th of the *Pror.* The phrase rendered *costiveness of the belly*, has occurred both in *Pror.* 41st and 88th; the explanation of which has not only been given in note 41, but, likewise, the synonymous words used by Erotianus and Galen.

CXVI. Dejections that are liquid and somewhat friable, attended with cold over the surface of the body, not without some degree of fever, and painful *rigors* attacking the urinary bladder and belly, are unfavorable indications. It is not matter of wonder if, in such cases, *sopor* affords suspicion of convulsions.

The same sentiment is contained in the 610th
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of the *Coac.* but instead of ὑποψάθουρα, rendered *somewhat friable*, we meet with ὑποψάφαρα, expressive of the same idea; and Galen, in his exposition of the words used by our author, explains it by τραχύτερα, a synonymous term; because *faeces* that are *more rough* than usual imply a degree of *friability*. The last part of this *Pror.* in the original, infers a question, viz. whether or not does *sopor* in such cases indicate something convulsive? An answer is returned in these words: “ἐν ᾧ θαυμάσιον,” which signify, *I should not wonder*. From this question and answer, therefore, the explanation in the text will not appear improper.

CXVII. To be racked, in acute diseases, like persons vomiting, is a bad symptom; white dejections likewise are troublesome, and what passes off without viscidities indicates violent emotions of mind, with great heat. Patients of this description are afterwards affected with *coma* and *torpor*, and the complaint is protracted

protracted for a considerable time. Whether do such, about the crisis, labour under a difficulty of breathing, accompanied with aridity?

The phrase in the beginning of this *Pror.* is applicable to those who are *tormented* with vain efforts to vomit, and is properly expressed in the 557th of the *Coac.* by the words, “*ἡ παρασσύμενοι ἀνεμέτως,*” *qui inani vomitionis aviditate distorquentur, vellicantur aut lancinantur.* The dejections mentioned here correspond, in some respect, with those already described in *Pror.* 53, as indicative of something bad; and from their appearance it is highly probable that the liver is affected. Nor is it inconsistent that patients labouring under these symptoms should, towards a crisis, experience both a difficulty of breathing and aridity from the internal heat that prevails.

CXVIII. A redundancy of humours from the loins to the neck and head, inducing a relaxation in the manner of a *paraplegy*, threatens convulsions and an affection of mind; whether or not is such carried off by convulsions? Patients thus affected drag out the disease variously through a succession of the same events.

Paraplegy, according to Hippocrates, means a *paralyfis* or resolution of particular parts, in consequence of apoplexy or epilepsy. It is defined by Aretæus, “ πάρεσις μὲν ἀφ᾽ ἧς καὶ κινήσις, ἀλλὰ μέρους, ἢ χειρὸς, ἢ σκέλεος,” a defect of *touch* and *motion* in one member only; such as the hand or leg. Vid. Lib. I, cap. 7, of the causes and symptoms of chronic diseases. Dr. Cullen says that it is that species of palsy which divides the body *horizontally*, or *transversely*; the palsified part beginning below the neck. The same cause that gives rise to this affection

is

is said, likewise, in the text to threaten *convulsions*, &c. How these are serviceable in such cases Galen explains in his Commentary on Lib. I, Epid. &c.

CXIX. In women affected with strangulation of the *uterus* without fever, convulsions are not violent, as in the case of *Dorcas*.

What is rendered *convulsions are not violent*, is expressed in the original by “σπασμοὶ ἐνχέρητος,” the last word certainly implies *free from danger*, and is synonymous to ἀνιδύνατον. This appellation is not improperly applied to convulsions that take place in hysterical women, without fever, as they generally arise from a stoppage of the *menfes*, and are removed by an efflux of the same. Hence the 531st of the *Coac.* implies that there is a solution of the spasm, when the *menfes* appear at the beginning,

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ginning, and no fever is present. The same word, however, will likewise signify a *propensity* to convulsions, and it is observable that women labouring under a suffocation of the *uterus*, are very liable to such affections which, in a great measure, arise from the sensibility of the womb. In the 349th and 554th of the *Coac.* where the sentiment, in both, is similar to that of the text, the former acceptation is adopted.

CXX. A stoppage of the bladder, especially with pain of the head, indicates something convulsive: debility, in such cases, with a sensation of *torpor*, is troublesome, but not destructive. Whether or not does an affection of mind take place?

It has already been observed in note 110th, *that a suppression of urine may be in consequence*

quence of convulsions, or that it may precede and give rise to them. The latter corresponds with the first assertion in the *Pror.* and the observation is rendered still more plausible, when the stoppage is accompanied with pain of the head. On such an occasion, it is natural to imagine that the consequent debility will be attended with much *uneasiness*; and in the 588th of the *Coac.* it is said to be *destructive*. Fœsius, however, is of opinion that the negative ought to be prefixed to ἐλπίς, as in the text. The question proposed at the end, we apprehend, may be answered in the affirmative.

CXXI. Whether or not does a separation of the temporal bones excite convulsions? or are they excited by a stroke inflicted on a person in liquor, or when the blood flows copiously at the beginning?

We have an answer to the first of these questions in the following words of the 498th of the *Coac. Præn.* “Οκόςοιςι κρέταΦος τάρμεται, σπασμός ἐκ τῶν ἐναντίων τῆς τομῆς ἐπιγίνεται,” *convulsion takes place in the part opposite to the section when the temples are cut.* Our author, in different places, as well as in the *Coac.* cautions against wounds of the *temples*, as highly dangerous, on account of their readily inducing *convulsions* and *sopor*, which undoubtedly arise from the vicinity of the brain; and in his book on wounds of the head, when he alludes to the temporal artery, and advises not to cut it; we find this expression “σπασμός γάρ ἐπιλαμβάνει τὸν τμηθέντα,” *convulsion seizes the patient.* The convulsions, however, from wounds of the *temples*, differ somewhat from those occasioned by wounds in other parts of the head; for the latter affect the opposite side of the body, at a greater

greater distance. Hence the following passage in the book just quoted, “ ἢ μὲν ἐπ’ ἀριστερὰ τῆς κεφαλῆς ἔχη τὸ ἔλκος, τὰ ἐπὶ δεξιᾷ τῷ σώματι ὁ σπασμὸς λαμβάνει. ἢ δ’ ἐπὶ δεξιᾷ τῆς κεφαλῆς ἔχη τὸ ἔλκος, τὰ ἐπ’ ἀριστερὰ τῷ σώματι ὁ σπασμὸς ἐπιλαμβάνει.” The meaning is, *if a wound happens on the left side of the head, the right side of the body is convulsed; but if on the right side of the head, convulsions take place on the left of the body.* A remarkable proof of this is to be met with in case 28. Lib. 5. Epid. which represents a young girl of about twelve years of age, in Omilos, dying on the fourteenth day, in the middle of summer, from a wound of the head, inflicted by a gate suddenly thrown against her, which occasioned both a contusion and fracture of the bone. The *futures* were included in the wound, and an operation was found to be necessary; but a sufficient quantity of bone was not cut out, and the remaining part gave rise to a collection of *pus*. On the eighth day *rigor* and fever took place, and though her situation

was

was not to be commended, yet it was nearly the same as formerly. On the ninth the remainder of the bone was taken out, and a very small collection of *pus*, with blood, appeared; the membrane, however, was unhurt, and she slept after, but the fever did not abate, convulsions seized her left hand, whereas the wound was rather on the right side of the head. Thus it is evident that the affection took place on the opposite side, at a distance from the head; but according to the doctrine of our author, in the beginning of this note, it appears that convulsions arising from a wound in the temples, take place in the parts directly opposite. The first question, therefore, admits of a solution in the affirmative, which, we apprehend, is not inapplicable to the remaining part of the *Pror.*

CXXII. A flow of *sputum* in a fever attended with sweats, is not of a bad tendency; in such cases, it is my opinion that a liquid flux
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of the belly happens for some days. Whether or not will an abscess take place in the joints?

The word, in the original, rendered *not of a bad tendency*, is ἀνθεα, which has a diametrically opposite signification; but the best commentators substitute εὐνθεα. In the clause immediately following, a question is proposed, viz. Whether or not will a liquid flux of the belly take place for some days? The answer is returned by the single word ὅμας, which occasioned the explanation in the text; nor is it improbable that an abscess may be formed in the joints when the symptoms are such as described.

CXXIII. Emotions of mind, which gradually become fierce, terminate in deep fixed melancholy; but if such proceed from a suppression of the menses, they put on a wild savage

savage appearance, which is generally the case. Whether or not are women of this description liable to convulsions? Moreover, do failures of voice with deep *sopor*, such as partly happened in the case of a currier's daughter, on the first appearance of the menstrual flux, threaten convulsive affections?

The first part of this has been repeated in *Pror.* 26th, and the 85th of the *Coac.* but the tendency of such emotions of mind to *melancholy*, is there omitted. This stage, however, may take place, and it has been frequently observed that persons of a melancholic appearance, have afterwards become *wild* and *savage*. Hence the epithet *θηριώδεια*, in the text, which *Galen*, in his Commentary, defines “ἐπίτασι τῷ μελαγχολικῷ,” an *increase of melancholy*. He adds, farther, “ἐτοίμων γὰρ ὄντων εἰς τὸ κακοεργεῖν τέας πέλας τῶν μελαγχολικῶς παρακρουσύντων, ἔτι μὲν μεγάλας ποιοῦνται

ποιοῦνται τὰς κακουργίας, θηριώδεις αὐτὰς ὀνομάζει.” 1. *As melancholic persons are ready to do harm to those near them, when they perpetrate any great degree of evil, Hippocrates calls such affections of mind wild or savage. He observes, likewise, that the epithet is applicable to those that strike and kick with their feet, bite, are enraged, and consider persons coming in as their enemies. His words are, “ θηριώδεις παραφροσύναι, ἐν αἷς καὶ πατῶσι, καὶ λακτίζουσι, καὶ δάκνουσι καὶ χολῶσιν, ὧς ἐπιβόλους εἰσίουτας νομίζοντες.”* These symptoms, in general, may frequently be observed in women who, agreeable to the text, experience emotions of mind from suppression of the menses; and it may be added, that *such* forebode convulsions. Hence in the 85th of the *Coac.* it is said “*emotions of mind that gradually become fierce, put on a savage appearance, and are the forerunners of convulsions.*” From these observations, therefore, a solution is given to the first question in the *Pror.* and in answer to the second, it is highly probable that

that convulsive affections may arise from failures of voice, accompanied with deep *sopor*.

CXXIV. Persons, whose eyes, during the time of convulsions, shine bright, and are fixed, experience an alienation of mind, and the disease is protracted for a length of time.

The symptoms, here, relating to the eyes, are synonymous to what Hippocrates elsewhere calls, “ὀμμάτων ὀρθότης, ὄμμα θρασύ,” or “ὀμμάτων θράσος,” signifying literally *straightness* and *boldness* of the eyes. Such he likewise says is indicative of *delirium*. Hence in Sect. 11†, Lib. 6, Epid. we meet with the phrase “ὀμμάτων θράσος παρακρηστικόν.” Fœsius too, in the *Coac. Præn.* has these words: “*Sunt autem phreniticorum indicia oculi immoti, fixi et intenti, aut intentè relucentes, quod ex media Hippocratis doctrinâ hauriendum est.*” This shining and
brightness

brightness of the eyes resembles that in persons enraged. Hence the commentator just now quoted says “ *In iis enim velut in irâ admodum percitis oculi relucet ac micant.*” The following sentence, likewise, from Lib. 12, of Virg. *Æn.* is highly expressive of this idea: “ *Oculis micat acribus ignis.*”

CXXV. Eruptions of blood that do not happen in a straight direction are bad, as in the case of a swelled spleen when it flows from the right nostril: the same thing is likewise applicable to the parts about the *præcordia*; but the evil is still greater if the flux is accompanied with small sweats about the forehead and *thorax*.

The word, ἀνάπαλιν, in the original, may be rendered *è contrario*, and is applicable to such eruptions of blood as do not happen in
a direct

a direct line from the place affected. Hence “ τὰ ἀνάπαλιν αἱμορραγεοντα,” signifies, in Latin, *eruptiones quæ sanguinem non è directo, sed ex aduersa parte, et opposito quodam ductu profundunt.* This adverb is opposed to κατ’ ἕξιν, or κατ’ ἐνθυωρίαν, either of which applied to the blood means that it flows in a straight line from the place affected, and that its motion is agreeable to nature; which is always approved by our author. Hence Galen has these words, “ εἰ δὲ τὸ μὲν ἀνάπαλιν αἱμορραγεῖν ἐκ ἀγαθόν ἐστίν, τὸ δὲ κατ’ ἕξιν ἀγαθόν, ὡς Ἱπποκράτης λέγει, καὶ ἡ πῆρα διδάσκει.” *If the blood flows in an opposite direction, it is a bad symptom; but if in a direct line, it is favorable, according to Hippocrates; experience, likewise, teaches the same.* Again in his commentary on the *Prog.* he says that our author speaks of eruptions of blood from the nostrils as highly advantageous, especially in inflammations of the liver and spleen; and that he praises such as happen in a *direct* line, but condemns the *opposite*, as is evident from

from the following passage, “ καὶ τὸ κατ’ ἄνω
 ἁμορραγεῖν ἰπαινέει καὶ τὸ ἀνάπαλιν δὲ μέμφεται.” He
 adds what Hippocrates means by ἀνάπαλιν, “ οἷον
 τὸ ἐπὶ σπληνὶ μεγάλῳ αἷμα ἐκ δεξιᾶς μυκτῆρος ῥέειν.” as
 when the blood, in an enlarged spleen, flows
 from the right nostril.” This *Pror.* is worthy
 of its author, and universally commended by
 every commentator, as containing a general
 principle relative to hæmorrhages: it is not
 only applicable to the liver and spleen, but
 likewise to the other parts comprehended
 under the name *præcordia*, as may be seen in
 Lib. 2d and 6th of the *Epid.* where, in pains
 of the sides and tensions of the *præcordia*, he
 says that the excretions ought to be agreeable
 to the course of nature: when they are
 otherwise, or should such unfavourable eruptions
 of blood take place as are mentioned in
 the *Pror.* it is conformable to reason that the
 evil will still be aggravated in cases attended
 with small sweats about the forehead and
thorax.

CXXVI. After a flux of blood from the nostrils, cold over the whole body, with small sweats, is a bad and destructive symptom.

The same sentiment is expressed, both in the 342d and 40th of the *Coac. Præn.* Fæsius observes, that, instead of “ἐκ πινῶν,” the words ἐκ πηγῶν may be substituted; which reading is plausible, nor does it in the smallest degree impair the sense; for cold after *rigor*, attended with small sweats, is on all occasions condemned by our author. Vid. *Pror.* and note 65. In either case, however, it is a bad symptom, as the regular course of nature is evidently perverted.

CXXVII. After an eruption of blood, a voiding of black fæces is bad; very red dejections are, likewise, destructive, especially if the eruption of blood happens on the
fourth

fourth day. In such cases the patients die affected with *coma* and convulsions, preceded by black evacuations, and a tumour of the belly.

Our author frequently mentions dejections of this kind as unfavourable. In Aphor. 21st, Lib. 4, it is said “ That black dejections resembling black blood, coming away spontaneously, either with or without fever, are very bad;” and again, the 23d of the same book contains the following doctrine, viz. “ That persons extenuated either from acute or chronic diseases, wounds, or any other cause, die on the day after an evacuation of black bile, which resembles black blood.”

CXXVIII. Wounds occasioning an eruption of blood, accompanied with small sweats, are of a very bad kind. Patients thus

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affected

affected die suddenly, whilst they are conversing.

The word expressive of small sweats, which are always accounted an unfavourable symptom, has already been explained in notes 42d and 68th *Κακοῦθρα*, which is rendered *of a very bad kind*, is frequently used to denote *wounds or ulcers* of a malignant nature. Vid. note 35th where its signification likewise in a moral view is pointed out. It is said, that patients labouring under such wounds die suddenly, while they are speaking. In this case, it is probable that the exertion increases the hæmorrhage, which, joined to the prostration of strength indicated by the small sweats, may produce such an unexpected event. The original word interpreted *suddenly* is *λαθραίως*, which properly means *clandestinely, by stealth, &c.* Persons, therefore, upon whom death

advances

advances *imperceptibly*, or *clandestinely*, are not aware of its approach, and may be said to die suddenly. In the 328th of the *Coac. Præn.* a sentiment similar to that of the text is expressed; except that ἐπιρριγοῦντα is applied to τραύματα, instead of ἐφιδροῦντα, implying wounds with *rigor*. This is likewise a very bad symptom in such a case, but the latter is approved by Galen.

CXXIX. Deafness, in acute diseases, taking place after a small eruption of blood, and black dejections, is a bad symptom. In such cases an evacuation of blood is destructive; but it carries off the deafness.

It has already been observed that deafness in acute disorders is *unfavourable*, as it is generally attended with an increase of febrile symptoms. The 9th case of Book 3, Epid.

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points

points out the *febris ardens acuta* to have had paroxysms variable, and for the most part to have been irregular; but on the fourteenth day it is said *deafness* took place, and all the febrile symptoms were much increased. Vid. *Pror.* and note 33. If such, therefore, is a bad symptom in diseases of this kind, it must undoubtedly be heightened when united with an eruption of blood, and black dejections, which, in *Pror.* and note 127th, have been accounted *unfavourable*. The deafness is said to be carried off by an evacuation of blood. This is, in some measure, reconcilable with the latter part of Aphor. 28th, Lib. 4th, viz. “ἐκασίσι κόφωσις χολωδίων γινομένων παύεται,” *deafness ceases in cases where bilious dejections take place*. In the latter, *bilious* is the epithet affixed to the evacuations; but it is not improbable that in such there may be a mixture of blood. Hence, in Aphor. 21st and 23d, Lib. 4th, already quoted on note 127th, we have an account of black dejections resembling
black

black blood. In this point of view, therefore, the two appellations, *bloody* and *bilious*, are are not different, and the same effect may arise from both conjoined.

CXXX. If a pain at the mouth of the stomach is superadded to pains of the loins, it indicates that an hæmorrhoidal flux will ensue, or that such has already taken place.

In the 306th of the *Coac. Præn.* it is said that “ Pains of the loins excite a flux of blood,” and again, in the 307th of the same, that “ large effusions of blood arise from pains of the loins.” Fœsius, however, in a note on the former of these, has the following expression, “ *Insida sunt hæmorrhagiæ signa lumborum dolores.*” It is, perhaps, not an infallible symptom, but we find a similar doctrine in different parts of our Author’s works.

Hence, in *Pror.* 143d, pains and heat about the loins and spine are mentioned as an indication of the menstrual flux, as is evident from these words, “ αἱμορραγίειν γυναικῆα καταβιβάζει, ἄλλως τὲ καὶ ἦν κατὰ ράχιν καῦμα παρακολυθήσῃ.” And in *Pror.* 146th it is said that *tension and pain of the loins indicate an eruption of blood*, “ τέτοις τάσις ὁσφύος, ἀλγήματα ἐν τέτοισιν αἱμορραγικά.” As a further corroboration of our text, we meet with the same sentiment in the 312th of the *Coac. Præn.* but, in both, pains of the loins are accompanied with pain of the stomach, which last is omitted in the authorities quoted above. Fœsius too has the following observation: “ *Infantis aut etiam prægressæ & futuræ per hæmorrhoidas purgationis sunt hæc symptomata, lumborum diuturnus dolor, ac oris ventriculi, ut explicat Galenus.*”

CXXXI. If those, who experience an eruption of blood at stated periods, have a sensation of thirst, uneasiness, and great debility,
without

without the eruption taking place, they die of epilepsy.

Epileptic fits are differently denominated from their causes. Hence an *idiopathic* and *symptomatic* epilepsy. The former is proper when the cause is referred to the brain itself; the latter when it originates from other parts. This is understood of the secondary, or occasional causes, for the proximate is the same in both. The *idiopathic* has for its secondary causes an ill conformation of the brain, external violence, blows, long protuberances in the basis of the scull, an obstruction of the *sinuses* of the *dura mater*, &c. The *symptomatic* has for its secondary causes *cachectic* habits, flatulencies from the stomach and bowels, spasms of the intestines, irregular secretions and excretions, acrid matter translated to the brain, violent and spasmodic pains,

pains, &c. The epilepsy, in our text, is said to arise from *a stoppage of an eruption of blood, which used to take place at stated periods*; and therefore falls, we apprehend, under the species last mentioned. Dr. Cullen distinguishes three species of this disease, viz. 1st. *Epilepsia cerebialis*; when it arises suddenly without any manifest cause, preceded by no uneasiness, except sometimes a giddiness, or loss of sight. 2d. *Sympathica*; when it arises without any manifest cause, but is preceded by a particular sensation arising from some part of the body, which goes upwards to the head. 3d. *Occasionalis*; when it arises from manifest irritation, and ceases on the cessation of the morbid irritation. The last species in this enumeration comprehends, it is presumed, the epilepsy in the *Pror.* because it arises *evidently* from the usual eruption of blood not taking place, which may produce irritation; and as this irritation does not cease
from

from the eruption not recurring, the patients die epileptic.

CXXXII. Sudden perturbation, without any evident cause, watchfulness, a dripping of blood from the nostrils, an alleviation on the sixth day, uneasiness in the night, accompanied with small sweats next day, sleep and *delirium*, may be expected to terminate in a profuse eruption of blood from the nostrils. Whether does pale urine indicate such an event?

In the 87th of the *Coac.* we find the same sentiment, except that the question proposed at the end is answered in the affirmative. The disease seems to indicate a tendency to a violent affection of mind. Hence the following observation of Fœsius: "*Credibile est hoc in morbo magnam inesse vim crassioris succi melancholici, ad atram bilem accedentis.*" The word

παράχυντα,

παράχῳδεια, at the beginning, is resolvable into “ἀλόγως ταραττόμενα,” which implies *sudden* perturbation, or confusion *without any cause*, and is a proof that the mind is more or less affected, and that *phrenitis* may take place. Fœsius, however, is of opinion that the symptoms betray imperfect observation; that they have been collated from the observation of one or two patients, and consequently an hæmorrhage from the nostrils has been predicted, as appears from his words: “*Concursio est empirica quæ in unius aut alterius ægri observatione, hæmorrhagiæ signa plurima simul contulit, eamque futuram prædicit.*”

CXXXIII. When a flux of blood has been of long duration, the belly suffers in process of time, if the urine is not concocted.

In Aphor. 27, Lib. 4, it is said that “*per-*
sons,

sons, who in fever experienced a copious efflux of blood from any place, during their recovery have a moist belly." The consequence is marked by the following expression: "ἐν τῇσιν ἀναλύεσι, ταυτέισιν αἱ κοιλίαι καθυγραίνονται." The same sentiment is pointed out in the 153d of the *Coac. Præn.* and the effect is expressed to the same purport in these words: "ἐν τῇσιν ἀναλύεσι κοιλίας καθυγραίνονται." It does not, however, necessarily follow that the belly should be moist after an eruption of blood. Hence we meet with this expression in the *Pror.* "ἐξ ἀμορράγης ἐπίσκληρος γαστήρ," which means that *after an eruption of the blood, the belly is costive*; and Fæsius says, "*non necesse est post sanguinis eruptiones alvum semper effundi, cum ex hæmorrhagiâ interdum resiccetur.*" In such cases it is natural to imagine that after effusions of blood, which are of long duration, the spirits will be exhausted, the natural heat become languid, and consequently concoction with the other natural functions rendered defective; the urine too
will

will be crude and pale, which is a symptom of the belly being affected, whereas that which is well concocted is a contrary indication.

CXXXIV. Violent eruptions of blood, attended with cold over the whole body on critical days, are indicative of the worst consequences.

Cold over the surface of the body has already been considered as a bad indication on critical days, on account of its preventing a crisis taking place. Vid. note 61. But it must still be more hurtful when accompanied with such eruptions as are mentioned, because the patient will then be more susceptible of its effects.

CXXXV. An eruption of blood may be expected in those who have a sensation of weight, and pain in the fore part of the head, attended

attended with watchfulness, especially if a tension reaches the neck.

The same sentiment is expressed in different parts of our author's works. Towards the end of Sect. 2, Lib. 1, Epid. it is said that "a flux of blood from the nostrils may be expected to take place in those fevers denominated *causi*, and others, if the patients are afflicted with pain of the neck, and a weight about the temples, with dimness of sight, and a tension of the *præcordia*, without pain." What, in the text, is expressed by a tension of the neck, is, in the Epid. known by "*πένος τραχήλου*," a *pain of the neck*, which occasions no alteration of the sense, as the one nearly infers the other. The word rendered *a sensation of weight in the fore part of the head*, is expressed in the Epid. by "*προτάφρον βαρὺς*," a *weight of the temples*; though *καρηβαρία* may signify

signify a weight of the head in general, yet certainly *here*, and *elsewhere*, when an indication of an eruption of blood from the nostrils, it is rather applicable to the fore part. Hence in the Sect. of the Epid. just quoted, we find our author makes use of the phrase “βαρεία ὅλης τῆς κεφαλῆς,” as a symptom of bilious vomiting. Galen, in his commentary, says that two things are especially to be considered in a flux of blood, viz. the fever, and the symptoms about the head and neck, which plainly indicate a *plethora* in the system. But though these are the more evident indications, yet a tension of the *præcordia* is, likewise, mentioned by our author. Here it may not be improper to notice that such a tension, without pain, indicates an eruption of blood; whereas, if it is accompanied with pain, inflammation of the part is signified, as is evident from these words of Galen: “ἴδιον δὲ αἰμορραγιῶν, καὶ ἡ τῶν ὑποχονδρίων σύντασις. ἔ μετ’ οὐδύνης. σύν οὐν δὲ εἰπὲρ ἐκταθείη τὸ ὑποχονδριον, ἔχῃ αἰμορραγίας ἐσομένης

μείνης σημειᾶ, ἀλλὰ φλεγμονῆς τινός αὐτῷ γεγενημένης ἐστὶ
 ῥύμπτωμα.”

CXXXVI. Watching, with sudden restlessness and tossing of the body, indicates an eruption of blood, especially if nothing of the same kind has happened before. Whether or not is it preceded by shivering fits?

An eruption of blood is generally indicated by the symptoms above. The word ἀλυσμῶ, rendered *restlessness* and *tossing* of the body, has occurred before in *Pror.* 61, where, besides the above signification, it likewise implies *anxiety*. Hence Galen in the *Prog.* explains it both by ἀπορία & ῥιπτασμός, *anxietas et corporis jactatio*. Vid. note ^f of the *Prog.* and in note 62d of the *Pror.* the analogy between ἀλυσμος & ἀσώδης is pointed out at considerable length.

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CXXXVII. Pain

CXXXVII. Pain of the neck, and very red eyes, forebode an eruption of blood.

It has already been observed that *tension* and *pain* of the neck are among the symptoms that indicate an eruption of blood. Vid. *Pror.* and note 135. Galen, likewise, in his third book *περί κρίσεων*, when enumerating the symptoms proper to hæmorrhage, makes mention of the eyes. Hence the following passage: “ τὰ δὲ τῶν αἱμορραγιῶν ἴδια μαρμαρυγές, ἔτω δὲ καὶ ἐν ὀφθαλμοῖς δακρύουσι τῷ πλήθει τῷ ρεύματος, ὥσπερ καὶ ταῖς ὀφθαλμίαις, κατὰ δὲ τὸν αὐτὸν τρόπον, ἐρυθροὶ φαίνονται σὺν τοῖς μῆλοις ἐνίοτε καὶ ταῖς ρισίν;” which means that *splendors vibrating before the eyes, likewise shedding of tears with an abundance of humour, as in ophthalmia, or redness of the eyes, cheeks, and nostrils, are proper indications of hæmorrhage.*

CXXXVIII. In cases where an eruption of
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blood

blood takes place from the nostrils, attended with *rigor* supervening, after a stoppage of the belly, does *lienteria*, and hardness of the belly ensue, or is it infested with *ascarides*, or both?

The doubt implied here is removed in the 344th of the *Coac. Præn.* where it is affirmed that the belly is affected with *lienteria*, &c. This affection is frequently attended with hardness of the belly, as is evident from Lib. 2, cap. 10, of Aretæus, on the causes and symptoms of chronic diseases, who speaks to the following purport: "The patient now pines from want of nourishment, his colour is pale, attended with atony, and weakness of the whole frame; the affection is called *lienteria*, and it arises from a *cicatrix* of the intestines."

CXXXIX. When pain of the loins moves to the head and hands, attended with *torpor*, *cardialgia*, and thin, serous humours, a profuse

eruption of blood happens. In such cases, likewise, there follows a looseness of the belly, with perturbation of mind..

We find the 308th of the *Coac. Præn.* corresponds with this *Pror.* but the expression is better adapted in the former; as ἡχώδεα is substituted for ἰχωρώδεες in the latter. Hence the following observation of Fæsius: “ *Certum tamen est aurium fonitus ad profluvii sanguinis prædictionem magis accedere, pro reptantis sursum materiæ momento.*” It is, likewise, more agreeable to reason that an eruption of blood from the nostrils should be predicted by a *tinkling* of the ears, than by *thin, ferous* humours. The reading, however, appears doubtful, for in some copies we meet with χολώδεες, but, of the three, the first is preferable. Besides, in the *Coac. Præn.* we see that *torpor* is applicable to the hands; which sense is to be preferred to the reading of the text.

CXL. Persons, who, after a frequent, profuse eruption of blood, void black dejections copiously, experience an hæmorrhage with tension, or suppression, and pain of the belly, and are easy after some degree of flux. Whether or not are they troubled with frequent, small, cold sweats? In such cases turbid urine is not a bad symptom, nor that sediment which resembles *semen*, but for the most part the urine is crude and pale.

I have added both *tension* and *suppression* of the belly; the former is signified by the word ἐπίτασις in the *Pror.* and the latter by ἐπιστάσεως κοιλίης in the 333d of the *Coac. Præn.* which corresponds with the text; but in the same *Coac. Præn.* we meet with the phrase “ ἅμα δὲ τισὶ φύσιν εὐφοροί,” instead of “ ἅμα δὲ τινὶ φύσει εὐφοροί,” in the *Pror.* which is rendered *are easy after some degree of flux*, and approved of by

Fœsius. The same commentator, however, in his note on the 333d of the *Coac.* calls this prediction “ *indistinctum præsagium paulum variata dictione.*”

CXLI. A small dripping of blood from the nostrils, attended with deafness and *torpor*, are vexatious symptoms. Vomiting and a discharge by the belly, are serviceable in such circumstances.

The phrase “ *μικρὰ ἢ ἀπόσταξις,*” is perpetually considered by our author in the worst point of view. Hence in the 600th of the *Coac. Præn.* these words: “ *τὸ μικρὰ ἐπιφαίνεσθαι οἶου στάξιας, &c. κακόν μὲν πάντως, κάκιστον δὲ ἐγγὺς ἀλλήλων ἴντα,*” which may be explained thus, *to appear in small quantities like drops of blood, is always a bad symptom, especially when the succession is at short intervals.* Whenever such a dripping appears, it is condemned by our author, particularly

ticularly on critical days. Vid. note 79th. In such cases *vomiting*, and a discharge of the belly, by a *metastasis*, and evacuation of the humours, may, in some degree, be advantageous, though not sufficiently efficacious. Corresponding to this is the following observation of Fœsius, speaking of ἀπόστασις, “*Vomitum autem et alvi perturbatio, etsi humorum transpositione et vacuatione juvare possunt, distinctione tamen indigent.*”

CXLII. A flow of the menses may be expected in women affected with fever, after rigor, attended with a sensation of lassitude. Pain of the neck in cases of this kind indicates an eruption of blood from the nostrils.

It is natural that the menstrual flux should take place in women labouring under the circumstances of the text, which, it is proba-

ble, proves critical at this time. Pain of the neck has more than once been taken notice of by our author, as indicating an eruption of blood from the nostrils. Vid. *Pror.* and notes 135th and 137th.

CXLIII. Palpitation of the head, and founding of the ears, give reason to believe that an eruption of blood from the nostrils or a flow of the mentes will ensue, especially if there is a sensation of heat along the spine; perhaps too the consequence may be a dysentery.

The words “ τὰ σείοντα κεφάλην,” interpreted *palpitation of the head, for that which excites palpitation*, may be referred to the pulsation of the temporal arteries when distended by the blood. Hence arise palpitations of the head, and founding of the ears, which indicate an hæmorrhage from the nostrils. In this view,
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the following words of Fœsius are to be considered, on the 167th of the *Coac. Præn.* which answers to this *Pror.* “ τὰ σείοντα κεφα-
 λῆν,” *hic de micantibus et palpitantibus temporum
 artèriis sumuntur, ubi sanguis fervidus et ces-
 tuans vasa inflat et attollit, unde palpitaciones
 et aurium sonitus excitantur, hæmorrhagiæ spes
 obijcitur.* But should there be a sensation of
 heat along the spine, in women, which arises
 from the blood in the vessels pressing upon it,
 then the menstraal flux may be expected to
 take place; or when the acrid and bilious mat-
 ter finds its way into the belly, and irritates
 the intestines, a dysentery may ensue.

CXLIV. Palpitations about the belly, with
 a longitudinal tension, and swelling of the
præcordia, indicate an eruption of blood from
 the nostrils, attended with shivering fits.

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The word *παλμοί*, rendered *palpitations*, is, in this place, synonymous to *σφυγμοί*, which means strong pulsations of the *veins* or *arteries*, arising from the fervour and superabundance of the blood. When this symptom, therefore, is accompanied with tension of the *præcordia*, which, in note 135, has been pointed out as indicating a flux of blood from the nostrils, it is probable the consequence marked in the *Pror.* will follow.

CXLV. A profuse and violent eruption of blood from the nostrils sometimes produces convulsions, which venesection carries off.

In the 336th of the *Coac. Præn.* it is said, that such eruptions as are mentioned above, suppressed by force, excite convulsions. Both
are •

are true ; for loss of blood, without any effort being used to suppress it, will induce convulsive affections ; and the same effect has been observed from a too liberal use of refrigerating applications to the forehead, neck, and head.

CXLVI. Frequent attempts of going to stool, when something glutinous and of a yellowish appearance is voided, containing a small quantity of fæces, accompanied with pain of the *præcordia* and side, indicate jaundice. Whether or not are the patients, on the suppression of such, affected with great debility, and an eruption of blood ? In cases of this description, tension and pain of the loins are indications of the latter.

Though the symptoms above may indicate jaundice, yet the pain mentioned does not always happen. Dr. Cullen distinguishes five species

species of this disease. 1st. *Icterus calculosus*; when there is pain in the hypogastric region, which increases after eating, and is attended with bilious stools, when concretions pass into the intestines. 2. *Spasmodicus*; when there is no pain, and a yellowness takes place after spasmodic diseases and affections of the mind. 3. *Hepaticus*; which follows a disease of the liver, and is without pain. 4. *Gravidarum*; it happens during pregnancy, and gives way after delivery. 5. *Infantum*; which takes place soon after birth. The jaundice in the text seems rather to fall under the first of these; and the patients will undoubtedly, on a suppression of the evacuation, be affected with great debility, especially as it is often a concomitant of the disease: nor is it improbable that an hæmorrhage will take place, which is generally a dangerous symptom; for the blood is then in an acrid and dissolved state. At the end of the *Pror.* it is said that tension and pain of the loins indicate an eruption.

tion of blood ; the same doctrine has already been taken notice of in note 130th, and corresponds with what is advanced in the 306th, 307th, and 312th, of the *Coac. Præn.*

CXLVII. Tension of the *præcordia*, attended with heaviness of the head, and deafness; likewise whatever disturbs the vision, indicate an eruption of blood from the nostrils.

The phrase *τάσις, έντασις*, or *σύντασις υποχοδρίν*, rendered *tension of the præcordia*, is, by our author, opposed to *εποχοδρίον λαπαρόν, και μαλθακόν, και κενόν ή μή επηρμένον*, which implies *præcordia* that are *soft, empty*, and not *swelled*. The first has been pointed out as indicative of a hæmorrhage from the nostrils, both in note 135th and 144th. These words “ *τά προς αύγάς δχλέοντα*” of the text are synonymous to “ *σκοτώδεια περι τας ψυχας*,” towards the end of Sect. 2d. Lib. 1st. Epid.

Epid. and to what, elsewhere, is denominated “ ἀμβλυωγμός,” *visus seu oculorum bebetudo*; all which mean *dulness* of the vision, or *darkness* before the eyes; and Celsus expresses the same idea as follows, “*Tenebræ oculis offusæ, quæ sursum actis vaporibus fiunt.*” In allusion to this symptom Galen in his Comment. on this *Pror.* makes use of the following expression, “ ἄπερ Ἱπποκράτης σκοτώδεα περὶ τὰς ὀφθαλμοὺς εἴρηκεν, ὅντως ἐν τῇ εἰρημένῃ συνδρομῇ τῶν συμπτωμάτων αἱμορραγικῇ,” which may be explained, “ what Hippocrates calls darkness circumfused about the eyes, is properly among those symptoms denominated hæmorrhagic;” and again in the end of his Lib. 3d, περὶ κρίσεων, we find the following, viz. “ καὶ σκοτώδεα τὰ περὶ τὰς ὀφθαλμοὺς, ἢ καὶ ὑποχονδρίῃ σύντασις ἢ μετ’ ὀδύνης, αἱμορραγίᾳ διὰ τῶν.” “ Dimness of the sight, and tension of the *præcordia* without pain, are indications of an hæmorrhage from the nostrils.” The inference, however, will be farther confirmed by the

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the other two additional symptoms in the text, viz. *heaviness* of the head, and *deafness*.

CXLVIII. A dripping of blood from the nostrils, on the eleventh day, is a troublesome symptom, especially if a return of it takes place.

We have had occasion more than once to observe, that such a dripping of blood as is mentioned in the *Pror.* is perpetually condemned by our author, especially if it appears on critical days. Vid. note 79th and 141st: and Fœsius adds, “ *Quod si diebus indicibus stillare nares cœperint, ac postea diebus judicatoriis stillatio repetierit, inter pessima signa, non δύσκολα tantum reponendum, cùm fractum et irritum naturæ conatum significet. Idque videtur esse ἐπιστάσις Hippocrati*: which implies that “such a symptom, if repeated on critical days,

is not only to be considered as troublesome, but of the worst tendency, as it indicates a fruitless attempt of nature, and that Hippocrates affixes such a meaning to *ἐπίσταξις*."

CXLIX. If, in shivering fits, critical sweats take place; and should the shivering be repeated next day, with watchings, without any evident cause; an eruption of blood from the nostrils will probably ensue.

CL. *Rigor* puts a stop to eruptions of blood profuse at the beginning.

As a constriction of the vessels must arise from *rigor* supervening, it is natural that the effect in the *Pror.* should be produced. Corresponding to this are the following words of Galen: " ἐν ᾗ λὰρ ἡμέρᾳ νεανικᾷς αἰμορραγίαις περιψύξεις ἐπιγένωνται, τὰς αἰμορραγίας ἰσθῶσιν," which imply.

imply that cold on the surface of the body, on the day it obviates violent hæmorrhage, stops the flux of blood.

CLI. Rigors succeeding an eruption of blood, are of long continuance.

The word *μακρά*, of long continuance, is, in some copies, changed into *πονηρά*, meaning of a bad tendency, which is not improper.

CLII. Those that are affected with pain of the head and neck, attended with debility of the whole body, and tremor, are liberated by an eruption of blood; time itself might, perhaps, produce the same effect.

The symptoms just enumerated may arise
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from a fulness, and redundance of juices which, it is natural to suppose, will be carried off by a flux of blood. Hence the following observation of Fœsius: “ *Plethorica ista symptomata ac redundantem corporis succulentiam, ex quâ capitis dolor, cervicis contractio, ac tremulus quædam corporis impotentia impendit, liberalis fluxus sanguinis solvit.*” Nature, likewise, whose powerful operations are frequently conspicuous might, in process of time, produce a similar effect; corresponding to this idea are these words of a celebrated commentator: “ *Quin et fortassis ista naturæ benignitate ac robore, tempore discuti possunt.*”

CLIII. Urine suddenly concocted, is dangerous to those who have abscesses about the ears; cold is, likewise, an unfavorable symptom.

The phrase, in the text, “ *ταχύ καὶ ἐπ’ ἐλάχιστον πεπαινώμενα,*”

πεπαινώμενα," is synonymous to "ἐξαίφνης παραλόγως ἐπ' ὀλίγον πεπαινώμενα," in the *Coac. Præn.* which means *urine suddenly and unexpectedly somewhat concocted*. The conclusion from both is the same, and through the whole of our author's works we find that concoction of this kind is universally condemned; for the apparent crisis is contrary to nature, whose motions are at regular and fixed periods. Vid. note 59th, where it is, likewise, shewn that critical symptoms should not appear *suddenly*, and those that *unexpectedly* prove favorable are not to be relied on, as they are liable to suspicion, from the authority of Lib. 2, Epid. and the 27th *Apbor.* Lib. 2. The illustration of this subject has already been prosecuted at considerable length in the note above, to which we refer the reader. The last member of the *Pror.* needs no explanation, as it appears a self-evident assertion.

CLIV. In persons affected with some degree of *sopor*, and jaundice, and whose sensibility

bility is somewhat impaired, who are, likewise, troubled with hiccup, a copious efflux of the belly takes place, or perhaps a suppression with great debility. In such cases are abscesses about the ears to be expected?

Stupor, an affection of the senses, hiccup, and an effusion of the belly, are symptoms that rarely occur in jaundice; but, should they happen, the greatest danger may be suspected; this is evident from the 32d *Pror.* and exemplified in the case of *Hermippus*. Hence “*ἡ ἐπὶ ἰκτέρω μώρωσις καὶ κλη;*” *a fatuity of mind in jaundice is a bad symptom*: to this of the 32d is joined, likewise, the *effusion* of the belly mentioned in the text; but there is no notice taken of *hiccup*. If this, therefore, is a concomitant of the other symptoms, the consequence is still more to be dreaded. The supposition, however, in the *Pror.* is, that, instead
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of a *copious efflux* from the belly, a *suppression*, with great *debility*, may ensue. This is a frequent symptom in persons affected with jaundice, and it may be attended with great *debility*; but in the *Coac. Præn.* the word ἐχλαϊνται is used instead of ἐκλύονται of the *Pror.* which implies that the patients are of a *pale, yellowish, green* colour. This appearance arises from an absorption of the bile, and is not uncommon in persons labouring under any remarkable obstruction of the *viscera*; the eyes very readily receive the tinge, and consequently are denominated *herbei*, being of a greenish colour. We find one of these verbs frequently used for the other in our author, and perhaps not improperly; because in many instances, where a suffusion from the bile takes place, there is likewise great *debility* and *inactivity*; hence ἐκλυσις, *exsolutio, imbecillitas, debilitatio*, is an hepatic symptom, and applied in that sense by Galen. With regard to the question at the end of this *Pror.* we may rea-

dily subjoin Fœsius's observation : "*Quod autem de tuberculis ad aures temerè hic adscribitur, in Coiis præfagiis rectè subticetur.*"

CLV. Suppressions of urine with *rigor* are bad, especially if they are preceded by a deep *sopor*. In such cases is there an expectation of abscesses forming about the ears?

In the note on *Pror.* 110th it has been observed that a suppression of urine is sometimes the consequence of *rigor* and *convulsions*; at other times that *it* precedes them; proofs, likewise, of both are adduced in that place. The suppression in the text is rather conformable to the first, and agrees, in this respect, with the 110th *Pror.* but in the 25th of the *Coac. Præn.* which contains a sentiment similar to that [in the *Pror.* under consideration,
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the question relating to abscesses is answered affirmatively.

CLVI. In dejections attended with *tormina*, a slimy sediment, somewhat livid, is a bad symptom, and, in my opinion, a pain is felt on the right side of the *præcordia* with failure of strength. Whether or not do painful abscesses of the ears appear a short time afterwards? In all such cases a copious efflux of the belly is destructive.

Some understand the first part of this *Pror.* as applicable to the urine; but if referred to dejections, which seems to be the opinion of Galen and others, it will imply those common to persons labouring under affections of the liver, which generally indicate great weakness of the natural functions. In this view, therefore, the *pain* on the right side and *debility* are

easily accounted for; nor is it improbable that, from the weakness of the liver and the retentive power being destroyed, a copious efflux of the belly should take place and prove destructive.

CLVII. In watchings attended with anxiety, abscesses of the ears are likely to happen.

The same sentiment is expressed in the 563d of the *Coac. Præn.* and though we cannot certainly infer that such an effect will take place, yet it is not improbable, as the anxiety in the text generally indicates an oppression arising from a vitious humour at the mouth of the stomach, which may, perhaps, break forth in the manner described.

CLVIII. In *Ileus* attended with a foetid smell, an acute fever, and swelling of the *præcordia*

cordia at some distance of time, abscesses about the ears are destructive.

The foetid smell is applicable to the dejections in this disease, and denotes putrescency and corruption of the humours. When such, therefore, are accompanied with an acute fever, and an inflammation of the *viscera*, it is natural to suppose that abscesses, in such cases, are indications of the strength being exhausted, and that death is at hand. The same sentiment is expressed both in the 201st and 292d of the *Coac. Præn.*

CLIX. It is agreeable to reason that abscesses of the ears should arise from deafness, especially if anxiety and restlessness supervene. The effect, however, is still more probable should these symptoms be attended with *sopor*.

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The same idea is conveyed by the 209th of the *Coac. Præn.* and corresponds pretty nearly with what is contained in the 168th of the *Pror.* The symptoms indicate an oppression of the head, which may arise from phlegm, humours, moisture and cold; hence the tubercles in the text.

CLX. Abscesses about the ears are bad indications in persons affected with *paraplegy*.

Paraplegy, according to Hippocrates, is a *paralysis* or resolution of particular parts in consequence of apoplexy or epilepsy. Vid. note 118th, where the opinion of different authors, relative to this affection, is adduced. The disease, therefore, being somewhat connected with apoplexy, tumours about the ears must necessarily

necessarily be unfavorable, as they indicate a determination to the head.

CLXI. Exacerbations that happen in a convulsive manner, attended with *catocbus*, or a heavy *stupor*, excite tubercles about the ears.

The convulsions and *stupor*, in the text, seem to originate from a redundancy of humour in the brain, by which the nervous power is particularly affected; nor is it improbable that, from a superabundance of crude, thick juices, such tubercles as above should be excited. Hence the following observation of Fœsius: “*Non abs re ex hujusmodi redundante crassorum et crudorum succorum in cerebro copiâ, ad aures tubercula proditura sperabis.*” Galen, likewise, in confirmation of the doctrine in the text, has these words “καὶ τὰς παρωτίδας ἔυλογον ἐστὶν ἐπὶ τοῖς σπασμώδεσι τε καὶ κωματώδεσι χρονίζουσι γίνεσθαι,”
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which imply it is agreeable to reason that swelling about the ears should befall persons affected with convulsions and stupor.

CLXII. Convulsions, tremor, anxiety, and heavy stupor, indicate that small tubercles will break out about the ears, attended with some degree of exacerbation.

CLXIII. Whether or not are persons affected with pain of the head when tubercles about the ears are expected? Do small sweats break out in the superior parts, and rigor supervene: and is there afterwards a copious efflux of the belly, attended with some degree of sopor? Does crude pale urine, with white clouds suspended in it, and dejections of a variegated whitish colour, emitting a disagreeable foetid smell, indicate such tubercles? Is urine of this kind accompanied with a frequent dripping of blood from the nostrils, and is the tongue smooth in patients of the above description?

Pain

Pain of the head and *sopor* frequently precede tumours of this kind. In confirmation of this we adduce the following words of Fœsius: “ *Quibus futuri ad aures abscessus spes sit, ii sæpe capitis dolore tententur, unde et κεφαλαλγία & κῶμα passim in his annotatur.*” Small sweats, likewise, break out in the superior parts, from the oppression and superabundance of matter, as well as the weakness generally prevailing; *rigor* too may be induced from the sudden efforts of nature endeavouring an evacuation, which are, frequently, unsuccessful. This last symptom is omitted in the text, but we meet with it in the *Coac. Præn.* and insert it upon the authority of Galen. The urine in the *Præc.* denominated ὕδατώδη, λευκὰ, & ἐναιωρευμένα, indicates a general crudity in the system, and a determination of humour to the head and brain. For the confirmation of this doctrine, Vid. note 32d, where an explanation is

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is given of *ἐναιωρόμενα*, which corresponds with *ἐναιώρημα μετέωρον* of the Epid. and it is shewn by particular cases that urine of this description is indicative of *deliria* and *emotions* of mind. But in answer to the question in the text, we find that urine to which the following epithets are applicable, viz. *διαφανέα, λευκά, ὑδατώδη, λεπτά, ἄχροα, ἄπεπτα, & καθαρά*, is represented frequently in the Epid. to indicate tubercles about the ears. It may be added, likewise, that such tumours will be preceded by the variegated dejections mentioned, which indicate a putrescency and corruption of the juices.

CLXIV. In asthmatic persons labouring under jaundice, and an acute fever, with hardness and swelling of the *præcordia*, if there is present, likewise, a sensation of cold over the surface of the body, large tumours about the ears may be expected to take place.

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The symptoms enumerated above as concomitants of *asthma*, are of a very unfavorable kind. What is rendered with *hardness* and *swelling* of the *præcordia*, is expressed in the 107th of the *Coac. Præn.* by μετὰ ὑποχονδρίου ξύντονου, which means *tension* of the *præcordia*. One of these, however, implies the other, and should either of them be accompanied with *frigidity*, as in the text, an abscess is more likely to ensue than inflammation. Hence these words of Fœlius: “ὑποχόνδριον ξύντονον & ὑποχόνδριον σκλήρον,” *cum tumore subfrigido, indicat abscessuum sobolem potius quam pblegmonem.*

CLXV. In patients affected with *febr*, anxiety and restlessness, pain of the *præcordia*, and a small degree of vomiting, tubercles about the ears may be expected; but before these, tumours of the face make their appearance.

The symptoms abovementioned seem to arise from* a superabundance of humours, which may have a determination to the head, and produce the effect in the text. We meet with the same sentiment in the 183d of the *Coac. Præn.* except only that the tumours of the face are said to appear *μετὰ κόματος*, or *καίματος*, with *sopor* or heat.

CLXVI. *Sopor* appearing while black *fæces* are dejected, indicates tubercles about the ears.

In note 163d it has been said that *sopor* frequently precedes tumours of the ears, and it is supported by the authority of Fœsius. The assertion, however, is still more probable when black dejections, which indicate a vitiated state of the blood, are a concomitant.

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The bad tendency of which has been already pointed out. Vid. note 127.

CLXVII. A cough, attended with a frequent discharge of *saliva*, softens tubercles of the ears.

It is natural to suppose that when there is a flux of thin humour into the mouth, as happens in the case of salivation, the matter and fœcul of the tubercles will be carried off; hence a contraction and softening will take place. The effect is expressed by the word ἀπλάσσω, which conveys an idea similar to κενώ, & μαλάσσω, or is synonymous to λαπάσσει of the *Coac. Præn.* and *Epid.* The substance of the 264th of the *Coac. Præn.* is partly reconcilable with the text, which implies that irritation of the *fauces* indicates moderate tumours about the ears. This irritation may be a concomitant of the *cough*, and discharge of *saliva* in the *Pror.*

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from thence likewise we are led to conclude that the humour oppressing the head is carried downwards, consequently that the tubercles of the ears are alleviated by such a derivation. Corresponding to this are the following passages of Fœsius: "*Ex hac igitur faucium irritatione, humoris cerebrum gravantis et in subiectas partes demissi judicium sumitur, et ex istâ humoris defluxione veluti quadam derivatione, credibile est aurium tubercula allevari.*" Again, "*Quibus fauces irritantur a tussi, iis levia circa aures tubercula fiant.*"

CLXVIII. Pain of the head, attended with *sopor* and deafness, is an indication of tubercles about the ears.

This *Pror.* corresponds pretty nearly with the 159th; except that pain of the head is an additional

additional symptom.. For the explanation vid. note 159th.

CLXIX. Tension of the *præcordia* with *febr*, anxiety, restlessness, and pain of the head, excite tubercles of the ears.

It has already been observed that *hardness*, *tension*, *swelling*, and *pain* of the *præcordia*, are indications of tumours about the ears. Vid. *Pror.* and note 164th, and *Pror.* 165th. The two following symptoms in the text have likewise been taken notice of as such; and in the beginning of note 163d, pain of the head is said frequently to precede tumours of this kind.

CLXX. Painful tubercles about the ears, which become easier and disappear without a proper crisis, are unfavorable.

Our author, in different parts of the Epid. takes notice of *such* as bad indications. Hence, when speaking of swellings about the ears, he condemns those, “*ἃ κατεμωλύνθη καὶ ἐκ' ἀπεπύησεν;*” *which were alleviated and did not suppurate.* The word κατεμωλύνθη, which is rendered *become easier*, is, according to Fœsius, justly resolved into “*κατὰ βραχὺ λυόμενα, καὶ ἀπομαραινόμενα, καὶ ἀφανιζόμενα,*” and is applicable to tumours which are discussed without any evident symptoms of suppuration. Galen, however, without applying the pain in the text to *tubercles*, draws a more general conclusion, and asserts that all pains ceasing *unexpectedly* are *unfavorable*; a doctrine which corresponds with what is advanced, on many occasions, by Hippocrates.

FINIS.



